

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

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Who's Who and What's What

Dr. G. W. Truett will speak over radio WSB, Atlanta, Saturday evening, Feb. 9 from 6:30 to 7:30 o'clock.

Dr. C. S. Gardiner, formerly a member of the faculty of the Louisville Seminary, now living in Richmond, Va., is in Louisville supplying for Dr. J. B. Weatherspoon while the latter is making a world tour of Baptist mission fields.

Dr. T. F. Harvey has just finished his fourth year as pastor of First Church, Hattiesburg. In this time 213 have been baptized, an average of a little more than one per Sunday. By letter 348 have been added. Seventy-one were baptized last year. The church is second in the state in its contributions to missions.

Practically every pastor interviewed during January has promised to push the Record in his church or churches. We are deeply grateful for this promised cooperation. 16,000 subscribers is no idle dream if just one-half of the pastors will help themselves by pushing the Record.

"Now perform the doing of it."

Mississippi Baptists may congratulate themselves that brother E. C. Williams remains with our State Sunday School Department. Another Baptist state group made an effort to move him from us, with an offer of considerable increase in salary and corresponding responsibilities, but he felt that the Lord and the brethren wished him to remain in Mississippi.

Mississippi College Band gave us a most wonderful sacred concert Sunday evening. Church filled to utmost capacity. Everybody enjoyed it to the fullest. These are a fine lot of boys and we were delighted to have them. Mr. Wilds and Mr. Hearn are with us, in the B. T. U. training work, this week. We are expecting great things. Our director, Mrs. Boston, has paved the way for a good work.—Clarksdale Reporter.

The Executive Committee of the Southern Baptist Convention reports total receipts for January for all Southwide objects \$199,555.34. Of this \$58,780.68 came through the Cooperative Program, \$128,273.49 in designated gifts and \$12,501.17 from the Hundred Thousand Club. Mississippi Baptists sent a total of \$8,081.41. Of this \$1,221.39 was through the Cooperative Program, \$5,999.47 designated, and \$860.55 through the Hundred Thousand Club for Southwide debts.

The Supreme Court of the United States has done an almost unprecedented thing in waiting for some weeks before giving its decision as to the constitutionality of the law passed by Congress as to the payment in gold of government obligations. Apparently the court is prepared to pronounce the law unconstitutional, but is waiting to give the President and Congress an opportunity to make such preparation for the announcement as will prevent as far as possible the serious upsetting of business conditions. While everybody hopes for the best in the economic conditions which confront us, there is a feeling still that anything may happen. We had as well get back to the fundamental that righteousness exalteth a nation.

Brother Carl E. Talbert, ministerial student in Mississippi College, has been called as pastor to Hermanville church.

A church was organized at Cayet Pt., Fla., after a meeting held by Dr. W. D. Nowlin. Fifty-two charter members and eight by baptism.

"Full many people go to church
As everybody knows.
Some go to close their eyes,
And some to eye their clothes."—Sel.

Florida Baptists and Arkansas Baptists had their state conventions in January. The latter met in a bad spell of weather. The former say they had the best meeting in years. Dr. J. Dean Adcock was president.

We are glad to learn that Mrs. J. A. Barnhill, wife of the good pastor of Main Street Church, Hattiesburg, has returned from the Baptist Hospital in Memphis improved by her stay and treatment there.

Brother Boone, ministerial student at Mississippi College, preached for the church at Iuka Sunday. He reports that they treated him right and that they will probably call a pastor next Sunday. They have their minds on one of the best men in the state.

Pastor C. O. Estes was in the Record office Monday and told us of starting the campaign for subscriptions to the Record at Morton. Already a good number have been secured and the work goes on. It can be done, and he will do it. The Morton church publishes in its Bulletin how much the members give and how it is spent.

H. S. Menchen, who has never been accused of having religion, says that the New Testament tells the conditions preceding the end of the world, and that the description fits our times. "Seeing that ye look for these things, give diligence that ye may be found in peace without spot and blameless in His sight."

Dr. W. S. Allen, the new President at Stetson University, was elected one of the vice-presidents of the Florida Convention. He is making a great record as president of the University. The attendance this year increased 25 per cent, going from 400 to 500, and he says they look for 700 next year.

The most interesting place on earth at this time is Palestine. The Jews are entering there by the thousand every month. The first six months in 1934 they carried with them thirty million dollars. New industries are springing up every day. Ten thousand tons of potash are shipped annually from the Dead Sea chemical industry. In 1934 \$28,000,000 worth of buildings were erected. Bank deposits increased from \$35,000,000 to \$63,000,000. The Zionist movement is growing more powerful every day. The Jews of the world are more and more convinced that Palestine must become the national home for the Jewish people. A Jewish shipping company has been organized and they have bought two ships. They are Jewish owned, Jewish manned and carry German-Jewish refugees to Palestine. We see Jewish prophecy unfolding right before our eyes. "He that hath eyes to see let him see."—Ex.

THE MEN'S CONFERENCE

The Men's Conference in Jackson Tuesday brought representatives from George County on the southeast to Tunica County on the northwest, and from Walthall County in the south to Tippah County in the north. Not that everybody was there, for there was plenty of room for more, but the attendance was well distributed and representative.

Mr. Carl Kosanke of Brookhaven led the singing. Mr. W. G. Mize of Jackson was temporary chairman and Prof. Chester Swor of Mississippi College permanent chairman. And they are good laymen. Another of the same kind, Mr. E. C. Williams, led the devotional service. He spoke about Possessing our Possessions, including the Promise of God and the Price to be paid.

Rev. A. F. Crittendon, our enlistment man, was called upon to outline the plan of work. He did so by saying that God had put responsibility on men. Such figures of the Old Testament as Abraham, Joseph and Moses were given as examples. He said in many of our churches it is true that "everybody works but father." He quoted Dr. Tripp as saying, "We need a new taste of victory." A small percentage of men in our churches are enlisted. He quoted Dr. Alldredge to show that in country churches only 18 per cent of the men are active, in town and city churches it runs to as much as 25 per cent. Here is our great problem of enlistment today.

When the men in the congregation were asked to stand and say what churches they represent, there were shown to be less than a hundred churches in the state accounted for.

Dr. J. T. Henderson, Secretary of the Southern Baptist Brotherhood, living in Knoxville, Tenn., then spoke for half an hour. He called attention to the fact that all of Jesus' apostles were men, all of the first deacons were men, and that the men in the church at Jerusalem went everywhere preaching the gospel when persecution came. It was a laymen's movement. There is a disposition to shift the responsibility now to the women, and some have even proposed to change the old song to say,

Take my wife and let her be
Consecrated, Lord to thee.

If women are going into politics it is time for the men to go in for religion. Dr. Henderson also spoke of the number of women who are employed to work among women in our various state Baptist Conventions, and that none of them have laymen's secretaries. And this accounts for lack of development. The men need it and will respond to it. The church needs the men. Great man-power is going to waste. The men should be given concrete facts about our work and they will respond to it.

The activities of men of prominence will give prestige and get a hearing. Mr. Henderson spoke of coming to a Mississippi convention and seeing on the platform an ex-governor, a governor and two congressmen. These men were serving God in an eminent way. The influence of Mr. J. H. Anderson was cited. He is a millionaire and chairman of the Southern Baptist Brotherhood Executive Committee. People will go to hear

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Sparks and Splinters

The W. M. U. of the South set as their goal \$150,000 for the Lottie Moon offering for Foreign Missions. Last week they had already sent in \$197,000.00. It is sure to go beyond \$200,000.

"It is no longer possible to regard either water or land as purely private property, unaffected with a public interest." If the Mississippi River belongs to everybody, why should not the land have some relation to the public.

Capt. A. J. Johnson of Ethel says, "We are witnessing against God when we have an opportunity to meet at the church or Sunday school, but go over to see a friend and look over his crop or stock and attend to some worldly interest." Now say Amen.

Report comes that the Foreign Mission Board of Richmond, Va., has sold the property in Rome, Italy, which the government of Italy had been wanting. The price received was \$150,000. This will be applied on the payment of their debts, with the expectation that by the time the Convention meets in May the debt of that board may be down to \$600,000.

Rev. W. A. Hancock goes to Texas to be one of their district missionaries. After graduating from Miss. College and the Ft. Worth Seminary, he was on the Seminary faculty for several years. Then he came back to Mississippi College as Alumni Secretary, and has been pastor at West and Vaiden. We are sorry to lose him from Mississippi, and wish for him abundance of the Father's blessing in his work in Texas.

Miss Lexie Elzetta Perry writes that Mount Zion church was organized last summer near Dennis in Tishomingo County. They now have fourteen members. Bro. Guy Graham of Ratliff is pastor. They have a Sunday school and meet in a farm house. There is plenty of timber in the community to build a house and a start has been made. Miss Perry writes that she gets great help out of the Baptist Record and doesn't see how she ever got on without it.

Two prominent religious leaders will conduct a series of talks and conferences on the Mississippi State College for Women campus, February 5-8, under the sponsorship of the college Y. W. C. A. Dr. E. J. Caswell, pastor of the First Baptist Church at Greenwood, will make three talks on "Personal Religion." The Rev. T. H. Evans, rector at Tuscaloosa, Ala., will have as his theme "Private Devotional Life," at several informal discussions, beginning February 7. He will also address the student convocation while on the campus.

It added greatly to the pleasure of our attendance on the institute at Newton last week to be permitted to stay in the home of President and Mrs. L. S. Stringer, at Clarke College. This is not the first time they have extended us their gracious hospitality, and so it was an increasing pleasure. They are doing a noble and sacrificial work at the college where young men and young women are given training who would not be able to go elsewhere. The buildings and grounds are well kept. There is an excellent faculty, and the course of study is accredited by the standardizing agencies. The world is better for this work.

Dr. H. C. Bass tells the following which will give a good feeling to all Baptists who are trying to pay their debts. A business man from Heidelberg was in New Orleans. Talking with a banker he told him that he had always made it a point to meet his financial obligations. The banker said, "You must be a Baptist." The reply was "Yes, I am a Baptist, but why did you say that?" "Well," said the banker, "We have had experience with Baptists in New Orleans, in Louisiana and some other places. I am not a Baptist myself. But I have found the Baptists the best people we have to deal with in their determination to pay their debts." Brethren, let's keep it up.

The program of Central Miss. Preachers' Conference will be found on another page.

We have heard that Pastor S. J. Rhodes has offered his resignation to the church at Taylorsville, effective May 1st. We had the pleasure of being in a service with these good people in December and were pleased to see how well their work was going.

Minutes of Scott County Association show 24 churches with a total membership of 3,463. Baptized 128. Sardis church and Harpersville report the largest number of baptisms, 17 each. Steele had 15. Five churches reported no baptisms. Six churches do not have Sunday schools. Five churches gave nothing to missions. The total given to missions was \$2,001.53, more than half of it given by the Forest Church. The grand total of contributions for all causes \$12,107.10.

You will rejoice with us that through the gifts of widely scattered friends and through an offering made here last night at the Baptist Bible Institute of \$714.89, we were able to pay the \$5,100.00 interest due on our bonds August 1, 1934. In addition to this we have about four hundred dollars which with other amounts that come to us we will deposit on the interest due February 1. We are praising God today for answered prayer.—W. W. Hamilton, President.

And they used to say that prohibition was the cause of all the bad liquor that people drank, and the deaths from alcohol poison. The papers last week told us of over 30 people in one locality in central New York who had died in two days time from drinking bad liquor. Some people may have innocently believed what the liquor people told them when advocating repeal. But the man who believes them hereafter can have his choice between the colony for the feeble minded and the penitentiary.

Pastor Talkington of Crystal Springs says they have a heavy program for the next two months, including these items: Next Sunday morning—Dr. A. F. Crittendon; Sunday Evening—Dr. J. T. Henderson, of Knoxville, Tenn.; School of Missions, Feb. 17-22—Speakers, Dr. Geo. W. Leavell, Miss Juliette Mather, Dr. Crittendon, Dr. J. W. Beagle and others; Sunday School Institute, March 17-22—Led by Dr. J. E. Byrd; B. T. U. Training School, March 24-29—Led by Mr. Auber J. Wilds. We expect to have a number of laymen at the "Men's Conference" next Tuesday.

We were with Pastor G. A. Cooper at Good Hope Church in Leake County Sunday afternoon. This church had brother T. E. Morris of blessed memory for pastor more than thirty years. Here Rev. G. W. Nutt was converted and was ordained to preach. Likewise Rev. J. G. Gilmore, and Rev. Alex. Stuart. Brother Nutt was present Sunday, was happy and made others happy. Brother Cooper is going at his work with intelligence and zeal. The people are using the envelopes for their offerings which means system and regularity. He talked to them about taking the Record, and got five subscriptions that day and has just started. He preaches also at Ludlow. The people at Good Hope listened well to the editor's sermon and we greatly enjoyed preaching to them.

In the absence of Pastor M. A. Davis the editor preached for him at Lena Sunday morning. It was not a trial sermon, and we hope not a trying sermon. There was a good congregation, which is not unusual with them. We heard brother Hendricks teach the men's class in Sunday school, and he knows how to get them to participate in the study. The church was particularly happy Sunday for the treasurer reported that money was in hand to pay off all indebtedness on the building. They clapped their hands for joy. They all speak highly of their pastor, and he has nothing but good words for them. It was our privilege to take dinner with brother and sister G. W. Nutt in their hospitable home. We found here quite a fine group of former Miss. College men and a number of young women who had graduated from our Baptist colleges.

Do your best, and leave the rest in a loving Father's hands.

The people of Newton generously provided bed, breakfast and supper for all who attended the Bible conference there last week. And somebody told us the hosts were seeking for more.

The poet says "Into each life some rain must fall, some days be dark and dreary." Let us not be the cause of tempest and sadness in life, but rather let us be busy bringing some light and joy and hope into the lives of all those whom we know.

The Master calls, but the servants wait, Fields gleam white 'neath a cloudless sky; Will none seize the sickle before too late, Ere the winter's wind comes sweeping by? Who is delaying? Is it I?

Mr. Gladstone is credited with the following remarks: "Talk about the questions of the day; there is but one question and that is the gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in cabinet I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with the Divine revelation."—G. D. P.

Kosciusko Association is made up of churches in Attalla County, of which there are thirty, with a membership of 3,949. There were 220 added last year, but how many by baptism the minutes do not say. All churches but one had revival meetings. Only seven churches have weekly prayer meetings. Four churches report no additions. The minutes only report two churches giving to the Cooperative Program, Kosciusko and Pleasant Ridge, a total of \$17.60. But all churches except seven report gifts to missions, totaling \$2,544.88. Total to local expenses \$5,729.74. Total valuation of church property \$79,000.00.

Suppose I would say or write that I went down into water and that while in the water I dived, and then came up out of the water, all would know what I did and would not question or quibble about the meaning of my words. They would know that I went down into water and plunged my whole body under the water and that I emerged from the water and "came up out of the water" and there would be no difference in the minds of my hearers or readers as to what I had done. Why should there be any doubt or question as to what was done when John the Baptist, who was sent from God to preach and baptize, did baptize Jesus, the Son of God, in the water of the River Jordan? Read Mathew 3:13 to end of the chapter; Mark 1:9, 10, 11; Matt. 3:5, 6; Read Mark 1:5; Acts 2:38; Rom. 6:4; Col. 2:2. To be baptized "according to the scriptures" one must be immersed. But not all immersions are baptism "according to the scriptures."—C. M. Sherrouse, Biloxi, Miss.

Pascagoula: The work is going on in a great way here in the First Church. Since the beginning of our church year, Oct. 1st, we have received ten by letter, thirty-four by baptism, and fifteen stand approved for baptism, making a total of fifty-nine for the four months. The average attendance for the Sunday school one year ago, for the month of January, was 119. For this January it is 164. We had 71 present in the B. Y. P. U.'s last Sunday night. The budget for the year 1935 is over-subscribed. The sand and gravel are on the ground for the foundation of our auditorium unit and work will be started as soon as the weather becomes favorable and the pastor strong enough to stand on the job. We are going just as fast with the construction of the building as funds are being made available. We are standing on the ironclad policy of "No Debt." This week we received a check from a former member of the church, from El Dorado, Ark., to apply on the building fund. May the Lord put into the hearts of many, who know something of the spiritual destitution of this section of our state, to aid us in this material way, as well as in their prayers.—N. O. Patterson, Pastor.

A TEST OF LOYALTY

William James Robinson, A.M., D.D.

The greatest truths achieve little without wise, forceful, persistent propagandists. The largest body of well disciplined, courageous soldiers is impotent without efficient commanders. Great truths do not propagate themselves; and privates alone do not win battles. Baptists certainly hold, believe, teach and strive to practice the whole body of inspired truth. Our fathers made for us a glorious past; we have come into a noble heritage and are under the greatest possible obligation, to our fathers, a sin-cursed world, and above all to our Lord, to administer it wisely. Our great concern is with the present. Our adversaries are strong, well equipped, efficiently organized, alert and persistent.

We are all aware of the fact that our Lord gave us little instruction in details of methods to carry out the Great Commission. A little reflection reveals the wisdom of this. Truth never changes. It is as eternal and changeless as God himself. Social conditions are different with different peoples and methods change with them. Physicians used to give quinine by putting it in the patients mouth—it was bitter. Now it is put in capsules and does the work without bitterness.

We must use means in propagating our great soul saving, God honoring doctrines. The Lord himself instituted preaching as one means of spreading the gospel. It has never depreciated in value and never will. But experience has proven that other means are valuable adjuncts to preaching—some well nigh indispensable.

The press is a mighty agency for propagating both good and evil. Its efficiency is incalculable. The forces of evil are adepts in its use. The children of light should be wiser than the children of darkness. The gospel is worthy of having every honorable means used in its propagation. The honor of our Lord, the souls of men, and the welfare of society puts us under the heaviest obligations to use all means consistent with the spirit of Christ to promote his kingdom.

Next to preaching the whole counsel of God, in a worthy manner, no pastor can do a greater thing for his people than to induce them to read judiciously and wisely the right kind of literature. Earnest, sincere, well-read Christians are efficient. Earnest, sincere, ignorant Christians are inefficient; and often dangerous to the cause they love most dearly. To be really helpful one must know what to do, when to do it, and how to do it.

We have a great lot of schools and seminaries, a noble body of earnest ministers of whom we have just cause to be proud and many God honoring laymen. But we are weak, deplorably weak, in the number of valuable denominational books we have for our people to read. Also we are deficient in our current literature. Much of it is excellent, but as a whole it is not creditable; and, what is still worse, the part that is truly worthy is not used extensively. Our best weeklies, and we have some excellent ones, have humiliated small circulations. For this we should hang our heads in shame in the presence of our crucified and risen Lord. A family in a town or city without a daily paper is looked on as not just up to standard, but on the contrary a Baptist family without a Baptist weekly is a matter of course.

We, as laymen, deacons, women workers, lovers of the Lord, and pastors in particular, owe it to ourselves to hastily, vigorously and wisely set ourselves to the task of remedying this situation. It can be done; it should be done; it is, therefore, a shame not to do it. A Baptist weekly should be going to at least three-fourths of all the addresses where Baptists receive mail. This should be the minimum that should satisfy us. We have about 242,919 white Baptists in Mississippi. Under this plan there should be 100,000 Baptist Records delivered each week to Baptist families in Mississippi. This is reasonable, plausible, practicable and greatly to be

desired. It should be done—it can be done.

A Presbyterian once listened to a lot of "Baptists brag" and in disgust said: "Many but not much." He had good reasons for making this cutting remark. We can make our quality commensurate with our quantity if we will really do these things. If the pastors of our churches will set themselves wholeheartedly to the task; and our devoted laymen will fall into line by striving to induce their brethren to become religiously intelligent; and, last, but not least, if our capable writers will give reasonably of their time to writing devotional, doctrinal, historical, inspirational and expository articles gratis for our papers the victory will soon be won and a glorious victory it will be.

Kansas City, Co.

RESTRICTED COMMUNION AS A BAPTIST BULWARK

By Phillip Wendell Crannell

It is not the purpose of this article to enter an exhaustive exposition of this time-honored Baptist doctrine; but we do wish to point out its value as a Baptist bulwark of great strategic importance. It surrounds and defends many of the things which are the most precious and important in our faith and life, and when it is ignored or minimized they are exposed to real and imminent danger. Let us name some of them.

It is a bulwark, for one thing, of Christian logic against a flood of pseudo-Christian sentimentality. Logic has always been, and always will be, on this side. That the ordinance which betokens the birth into the new life should precede the ordinance that betokens the sustenance of the new life, needs no proof. It is only at the demand of a sentiment which thought more of complacency than it did of consistency that any denomination whatever has thrown down the bars before the Lord's Supper to admit the unbaptized. And logic, in the long run, in religion as everything else, is duty, and it is life.

It is a bulwark of doctrinal and denominational earnestness against doctrinal and denominational indifference. The real principle that underlies the open-communion idea is that nothing is quite important enough to stand in the way of broad-minded charity and warm brotherly love. Now whoever minimizes or opposes the spread of real brotherly love and genuine broadmindedness is to be pitied as well as condemned, but it is to be remembered that the only fellowship that is worth seeking is fellowship in the truth, and that he who forgets that the churches of Christ have a real teaching message from God to which they must be faithful, simply fails to lay the only foundation on which the structure of genuine Christian character, actual Christian growth and lasting Christian union can be built. Truth is worth something, it is worth everything; and we are responsible for it. One view of truth is not only "as good as another," but, like the Irishman, "it is a great deal better," and indifference is nitrogen to all Baptist life; we cannot live in its atmosphere.

A bulwark also of Baptist distinctness and aggressiveness. A New Englander might be able to shingle forty feet out on to a heavy fog, but by no exercise of strength or ingenuity could he succeed in splitting wood with it. And it will be found (the reason of the fact is not far to seek) that the cleanest-cut and most successful Baptists, those who have the most effective cutting edge, are those who hold to this doctrine. Of course if the doctrine were not true, it would not be right to define our limits and accentuate our identity by its means. But the loss of definiteness and aggression when it is omitted greatly confirms our conviction that it is true. Contrast the English and American Baptists, if we hesitate to make comparison within our own ranks.

Restricted communion is a protecting enclosure around the dignity and sanctity of the Lord's Supper itself. Christianity has in it no place of inner mysteries from which any earnest Christian is to be excluded, provided he will

comply with the conditions, but this solemn and tender setting forth of the death of our Lord in anticipation of his glorious coming ought not to be thrown wide open to the "uncircumcised and unclean," or even to those who have not taken the trouble to obey their Lord in scriptural baptism. The almost or quite inevitable effect of such action is to lessen men's sense of its sacredness and meaning. This is a "pearl" too precious for such handling.

Baptist "close communion" is a guardian, furthermore, of the correct conception of the Supper, as well as of the correct attitude toward it. The criticism of many, in the past at least, was that we Baptists selfishly excluded our other brethren from certain mystical or magical blessings. This was the child of the "sacramental" notions of the Supper, that in some mysterious way it is the special channel of divine grace, not otherwise procurable. This notion is either the undiluted "transubstantiation" of the Romanist, the modified "consubstantiation" of the Lutheran, or the rarified "spiritual presence" of the Calvinist.

In any case it obscures the true scriptural idea of the Supper as a simple memorial and declaratory act of obedience to Christ. Today, the emphasis of criticism has shifted; we are accused of excluding our brethren, not so much from the mystical blessings of sacramentalism, as from the loving fellowship of fraternalism. But that is not the root meaning of the Lord's Supper, either. Fraternalism and Christian unity are only incidental. It is not primarily a communion with our brethren, but a communion with our Lord; it is not a declaration of the church's unity, but of Christ's death; it is not meant to unite us with each other in view of the present, but to unite us with Him in view of the past, the present and the future, his coming. To abandon our "close communion" in face of such demands, means that we make a dangerous concession to sacramentalism on the one hand, or, on the other, lower the Lord's Supper from the high spiritual act it ought to be, toward, at any rate, a mere genial expression of fellowship, which we have ample opportunities to express in other ways, without dulling the meaning and degrading the nature of Christ's great ordinance.

Restricted communion is a bulwark of doctrinal correctness on even more important matters, on the very origin and meaning of the Christian life itself. The order of the ordinances, baptism first, the Lord's Supper second and contingent upon it, is a standing object lesson that birth into the Christian life is prior and indispensable to the maintenance of that life. Disturb that order, invert it, or dispense with its first member, and logically you do away with the real necessity of the new birth; you proclaim that the Christian life is a mere matter of using certain "means of grace"; often you have the astounding spectacle of unconverted men being invited to partake of the Lord's Supper as a possible means of salvation. The whole conception of the Christian life is perverted, lessened, cheapened, despiritualized.

It is a bulwark around the purity and sanctity of the church. Open communion marks the breaking down of the divinely instituted line between the church and the world. It lessens the church's power of discipline. She cannot consistently exclude from her membership for sins of omission and commission for which she would not exclude from the table. It is true that often even "close communionists" fail to exclude from membership and therefore from the table those who ought to be excluded. But one failure never justifies another. And nothing is more certain in the history of every Protestant denomination and of Catholicism as well, than that when they have failed in any way to guard the Supper all sorts of laxity, heresy, and deterioration have crept in. The Supper itself loses its sanctity and its teaching force. The church becomes filled with a mixed or undisciplined multitude. It was decadence here as well as at the point of baptism that flooded New England with the evils of the Half Day Covenant. It was here that

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Editorials

EAST MISS. PASTORS' CONFERENCE

It is the habit of the brethren within reach of Newton and Clarke College to get together once a month for fellowship and mutual instruction. And once a year they plan and hold a conference or institute for a whole week in which they study the Bible, the doctrines and the methods of carrying on their work.

Those who read the Record have seen something of the nature of this institute. They certainly take their work seriously and make of it a great religious feast. Pastor C. Z. Holland, President L. S. Stringer, Vice-President J. E. Wills, Dr. J. F. Carter, Rev. H. T. McLaurin, and others put themselves into this full strength. And the church at Newton supports them in it.

Their efforts are appreciated for we saw men in attendance from all the following counties at least: Hinds, Rankin, Scott, Newton, Lauderdale, Clarke, Wayne, Jones, Jasper, Smith, Covington, Simpson, Lincoln, Franklin, Madison, Leake and Pontotoc. I may have overlooked others.

The conference began Monday night and ran through Friday night. The attendance was good at all the sessions, and at night the local attendance comfortably filled the main room of the church. The interest grew to the end. The brethren in this section are modest and made up their teaching and preaching list from men outside their territory. But those of this immediate section who spoke always had something to say.

The sessions were held morning and afternoon in Clarke College chapel and at night at the church house. Dr. Conner of the Ft. Worth Seminary spoke every night at the church and once each day at the college. His addresses were on "The Teaching of Jesus." He first spoke of Jesus as a Teacher, then on What He Taught about God, The Kingdom of God, about Man, Sin, Salvation and Prayer. And don't think these subjects were dry. There was not a dull moment. We have never seen more good sense and scripture packed into the same time, all mingled with enough of wholesome humor to keep attention at its best. Anybody that can teach theology like that is a genius. And it did the people as much good as it did the preachers.

Dr. L. Bracey Campbell also gave two addresses each day, showing in general how sermons could be built out of Paul's letter to the Galatians. It was a genuine demonstration. One morning he spoke at the chapel hour of the college on The Christian Athlete. It was a scripture interpretation and application. We have heard talks to school folks all our life, but we have never heard a better one than that. We wish it could be made in every high school and college in Mississippi. He thinks, and knows how to express his thoughts.

Twice a day the editor spoke on The Book of Hebrews. He got something out of it for himself and hopes others may have picked up a few things. There were other speakers and teachers who added greatly to our stock of knowledge and inspired us to do more and do better. Among these was Mr. Carl Kosanke, pastor's assistant at Brookhaven, who told us some good things about church music, about church finances and correlating the departments of church life and work. He is a modest young man, one of the few remaining who can blush, but he has done an excellent job at Brookhaven, and he helped the brethren in the institute.

Among the speakers were brother A. F. Crittendon who made his maiden speeches in the enlistment work, and brother A. L. Goodrich who told the brethren how they could and should get their people to take and read the Baptist Record. Dr. H. C. Bass of Meridian, head of the 100,000 Club in Mississippi, made a good talk on the southwide debt payment. Dr. R. B. Gunter showed in a forceful way the obligation on Mississippi Baptists to pay their debts. He has put this matter on our consciences and is getting a good response.

BOLDNESS TOWARD GOD

There are two conditions of boldness in our approach to God. These are a clear understanding of the provision God has made for our coming to Him, and a clear conscience when we come. That is we must know what God has done to make possible and assured our approach to Him, and we must have the sin actually removed which has stood as a barrier between us and God. The first of these conditions is emphasized in the Epistle to the Hebrews. The second is emphasized in the First Epistle of John. But both ideas are in both epistles.

God wants us to come to Him with boldness. He is our Father and it would pain Him for us to come whimpering and crying into His presence. That is the attitude of a scared dog, and not of a child. This of course does not exclude the idea, or necessity, of humility. There is always the feeling of infinite distance that separates us from the Lord Jesus Christ. We must come in His name, for we dare not come in our own. But we can come in His name, and we ought to come boldly in His name.

This latter is the teaching of the Epistle to the Hebrews. The burden of that letter is to show how a new and living way has been opened for us to God, a way which relieves us of all fear and anxiety, a way which God Himself has made, and which therefore must be entirely satisfactory to Him and should give full assurance of faith to us.

Upon the basis of this we are repeatedly exhorted to have boldness, assurance, confidence, fullness of faith toward God. Early in the letter we are exhorted (3:6) to "hold fast our boldness and the glorying of our hope firm to the end," and (3:14) "We are become partakers of Christ if we hold fast the beginning of our confidence firm to the end." The heart of the message is given in 10:19 where it is said, "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, . . . let us draw near with a true heart in fullness of faith." And in vs. 35 we are told, "Cast not away therefore your boldness which hath great recompense of reward." Again (4:16) "Let us therefore draw near with boldness, that we may receive mercy, and may find grace to help us in time of need." Notice the "therefore." Our boldness is based and conditioned upon the priesthood of Jesus.

The propitiation of Jesus gives us absolute assurance of safety, relieves us of all anxiety, fear and doubt. During the cold weather we have had recently when the thermometer went far below the freezing point, some people had reason to be anxious about their cars. Unless precaution was taken, the engine was sure to be ruined. A man who had not put anti-freeze in his car could have no peace of mind. If he had put in an inferior quality of anti-freeze he was likely to be uneasy, for he could not feel safe. But if he had put in a standard grade whose quality had been tested and was guaranteed, he need not have a moment's worry. He can get in his car on a cold morning and step on the starter and pull out on the highway with absolute confidence. So may the man who knows and trusts the atoning blood of the Lord Jesus Christ have full assurance of hope, and may approach God with absolute confidence, with all boldness. Have you this kind of religion?

But there is another condition of boldness and assurance in approaching God, which is clearly indicated in the First Epistle of John (3:20-21) John says, "Beloved if our heart condemn us not, we have boldness toward God, and whatsoever we ask we receive of Him, because we keep His commandments and do the things that are pleasing in His sight." John also speaks of the propitiation which Jesus made, and the forgiveness of sins. Just as the writer of the letter to the Hebrews insists on having a clear conscience. But John puts particular emphasis on the necessity of putting away known sin if we are to have boldness and confidence in our approach to God.

If our hearts condemn us, God is greater than our hearts and knoweth all things. If it is not hid from us, still less is it hid from Him. If we are conscious of it, He is more painfully conscious of it. The particular hindrance to prayer that John speaks of is failure to show love to one another. "His commandment is that we believe on the name of His Son Jesus Christ, and love one another." And John says this love must be shown in a practical way. We must love not in word, neither with the tongue; but in deed and truth.

It is worth noticing here that the word John uses for "condemn," when he speaks of our heart condemning us, is not the one which Paul commonly uses of passing judgment or sentence of condemnation, but means to know of something that stands out against us, that needs to be removed. If when we come to God, there is something that rises up in our minds that needs attention first, we had better look after that. And if our prayers are hindered, or we do not seem to get near to God, we had better search around to see what is hindering.

—BR—

HOW DO YOU KNOW THAT GOD LOVES YOU?

—O—

The first answer to this is that He says He does. There are cases in the Bible in which God speaks directly to people and tells them that he loves them. In Deuteronomy the Lord repeats the assurance of His love to His people; so in Isaiah and Jeremiah; so in Malachi 1:2, etc. But above all we are sure the Lord loves us because he says (Jno. 3:16) "God so loved the world." If there were one person in the world that God does not love, then it could not be said that he loves the world.

We know that God loves us because he wants us to love Him. He would not care for our love if he did not love us. But he does ask for our love. He commands us to love Him. He is not satisfied with anything less than our love. Obedience is not enough. Faith is not enough. Above everything else He wants us to love Him. This is the first and the great commandment. God will be satisfied with nothing less than our love. Surely this means that His heart yearns over us, and He loves us with an infinite love.

We know that God loves us because God is love. He cannot but love. It is His nature to love. It is no more the nature of the sun to shine than it is of God to love. He loves independently of the worthiness of the object. He is kind to the thankful and unthankful. He sends His rain upon the just and the unjust. He giveth to all men unconditionally and upbraideth not. He made man that He might lavish his love upon him.

And that leads us to say that we know that God loves us because He has proved it in every way possible. He has made the world beautiful for us. He has furnished it with everything desirable. He watches over us and makes provision for all our needs. He does this and keeps on doing it in spite of our grievously sinning against Him. But the love of God for us is most of all shown in the revelation He has made to us in Jesus Christ His Son. This revelation was to bring us back to God, to redeem us from sin, to deliver us from condemnation and from the eternal consequences of our sins in an endless hell. He has not only made provision for our redemption, but He has made us members of His household, heirs of God and joint heirs with Jesus Christ. "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." "God commendeth His love toward us in that while we were yet sinners, Christ died for us." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God, and such we are."

No proof is lacking. No method of demonstrating love is left unused. We need only to open our minds and hearts to receive the love which He has demonstrated.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.
This one thing we do, pay our debts.

RECEIPTS

The Cooperative Program receipts for January 1934 were \$5,116.22. The designated gifts were \$5,706.58, making a total of \$10,822.80. This was an increase of approximately \$1,000.00 over January receipts for 1933.

The Cooperative Program receipts for January 1935 were \$8,235.08. The designated gifts amounted to \$10,131.99, making a total for January of \$18,367.07.

This increase is encouraging indeed. Could we maintain this lead for every month in the year over last year, the increase would be nearly 75% over last year's receipts, or an increase in dollars of approximately \$117,000.00, which would give a total in receipts for 1935 of approximately \$275,000.00. In fact, we can easily run our gifts to \$300,000.00 this year. This sum is a reasonable expectation under existing conditions. Our income is on the increase all the while, and the spirit of our people is far better than it has been for several years.

We are still behind on last year's educational obligations, but the principal of our indebtedness is much less than it was two years ago. We should expect to catch up with everything due this year by the last of December. We can easily do this if we set our hearts upon it.

CONTRIBUTIONS OF FIRST CHURCHES IN STATE TO STATE DEBT CAMPAIGN DURING 1934

Jackson First	\$1,539.87
Hattiesburg First	901.00
West Point First	660.00
Gulfport First	474.50
Laurel First	414.50
Meridian First	383.70
McComb First	369.00
Tupelo First	343.00
Greenwood First	306.10
Brookhaven First	301.00
Grenada First	201.50
Columbus First	183.92
Columbia First	141.00
Picayune First	107.00
Corinth First	94.75
Canton First	91.64
Moss Point First	70.50
Vicksburg First	55.25
Biloxi First	3.00

—BR—

THE MEN'S CONFERENCE

(Continued from page 1)

him talk, and are greatly moved by his message because he is a successful business man.

In the afternoon the Men's Conference was presided over by Mr. R. F. Bass, business manager of Woman's College. Mr. Martin, also of Woman's College, was in charge of the music. Professor Moffett, of the State Education Department, conducted the devotional service, using parts of the Sermon on the Mount. He showed what sort of men Jesus chose and how he fitted them for the work to which they were called. They were toilers, horny handed sons of toil. And He had to take the strut out of them, prepare them for persecution, made them the salt of the earth and set before them the standard of perfection.

Mr. W. G. Mize made a good talk on the Layman and His Bible, which we do not dwell on now because we hope to give it in full to our readers.

Mr. J. B. Perry, who teaches a large class of men in the First Church Sunday school in Grenada, talked about personal work by laymen, citing Peter and Andrew. Said it is hard to do

LET'S GO

By A. L. Goodrich, Circulation Manager

THE FIRST MONTH

1,196—1,196—1,196—1,196—1,196—1,196

They say the first 100 years of married life are the hardest, and as I became circulation manager of the Record on January 1, I felt that the first few months would be the hardest. But the figures for January show 1,196 subscriptions for the month of which 155 were renewals. In other words, 1,041 new homes now receive the Record. If an average of three people read a paper, 3,123 new readers have read Baptist news, become acquainted with Baptist affairs, thrilled over missionary messages, and absorbed a lot of new interest in their church and the things for which it stands.

We thank the office force for their patience with a freshman; the many workers, pastors and lay workers over the state who have sent in lists large and small; those who have written and spoken words of encouragement. In fact, we want to thank all who have helped in any way. You have done the work. I've just been the "Sick 'er on."

ON THE GO

Last week found us snowbound for two days. Thursday and Friday were spent attending the Southern Baptist Press Association in New Orleans. It was a rare privilege to meet and exchange ideas with our brothers of other states who like us are trying to increase the circulation of their papers.

On Sunday it was a pleasure to be with that prince of pastors, Dr. F. M. Purser and the Oxford saints. A good crowd, a cordial welcome, a sympathetic hearing and 18 subscriptions describe the morning service.

Monday, Tuesday and Wednesday were spent interviewing all the preachers we could locate in Houma, Houston, Maben, Mathiston, Eupora, Ackerman, Kosciusko, Carthage, Philadelphia, Newton, Forest and Brandon.

Tuesday night we dropped in on Scotchie McCall and the Philadelphia saints during their training course taught by that master teacher, E. C. Williams. In a few minutes, graciously granted by Pastor McCall, we showed that EVERY ONE ought to take the Record. Scotchie then announced that he was paying for the Record and having it sent to every family during February. Several subscribed for the year in addition to their pastor's gift.

At the Bible conference in Newton we were given 45 good minutes, all of which we used in showing why and how EVERY pastor who tries can get his people to take and read the Record.

Representative pastors from many surrounding churches were present, most of whom promised to get busy at once and help increase the circulation of the Record.

BAPTIST RECORD HONOR ROLL

An average of one subscriber for each 15 members among Mississippi Baptists would give the Record a circulation of 16,133. Compared with our present circulation of 4,000 this seems impossible but the writer has tried the plan on several churches in the last ten days and every one of them equalled or surpassed the goal of one subscriber for each 15 members.

The following churches have at least one subscriber for each 15 members, some going beyond. Won't you try to get yours up to the minimum. It can be done. I've tried it in country, village and town. We give the church name followed by the name of the pastor:

because of our unfitness. He made clear what are the qualifications for this work. We must have a saving knowledge of Christ and a working knowledge of men. We must be willing to obey. This must be the work of volunteers, and we don't have to wait for a revival. More next week.

Enid Church, J. R. G. Hewlett; Bassfield, Eugene I. Farr; New Sardis, Smith County; New Hope, Madison County; Bay Springs, W. O. Carter; Coffeeville, R. L. Breland; Coldwater, R. L. Breland; Itta Bena, W. E. Farr; Liberty, J. F. Carter; Midway, J. F. Carter; Philadelphia, D. A. McCall.

Rev. E. I. Farr of Bassfield writes that all his deacons take the Record. Are there others?

ACCEPT ONE OF THESE

Below is a list of some opportunities that should appeal to some Baptist Record readers. Read the list and if you are willing to send the Baptist Record to them for a year at \$1.50 or eight months for \$1.00, write us, enclosing the proper amount and the number of the opportunity you accept and a letter will go to you naming the person and a letter to them will inform them of the fact that you are sending them the Record.

OPPORTUNITY No. 3—Man, wife, 5 children, depression stricken. Still tithes, but that is little. Willing, but having hard pull. Regular church-goer and worker.

OPPORTUNITY No. 5—Widow—two children—had home but on husband's death were unable to keep up payments. Been getting some relief work. Worthy case.

OPPORTUNITY No. 8—Middle aged, unmarried, been out of work for long time, supports sister.

OPPORTUNITY No. 9—Crippled, maiden lady, having hard time, works all she can.

OPPORTUNITY No. 10 — Indian preacher, salary hardly pays expenses. Very worthy.

OPPORTUNITY No. 11 — Aged widow, 80 years old, shut-in for over 25 years. Been a subscriber for nearly 50 years, but unable now.

WHY NOT OTHERS

Recently a good layman handed us a check and asked us to send the Record to some preachers who were unable to take it. There are many people in our state who want the Record but at present are unable to take it. There are also many in our state who could spare a few dollars. All of which means: "Go thou and do likewise."

A REQUEST

Are you getting the Record as you should? Is it delivered regularly? Have you subscribed but no paper comes? Any error will be promptly and gladly corrected. Any suggestion for the improvement of our service will be welcomed.

Address, Baptist Record, P. O. Box 530, Jackson, Miss.

WANTED—Every pastor in Mississippi to mail me a list of the deacons of his church or churches.—A. L. Goodrich, Circulation Manager, P. O. Box 530, Jackson, Miss.

ONLY 3 CENTS

Think of getting sixteen pages of Baptist news; state, home and foreign for only 3 cents each week! It tells you what Mississippi Baptists are doing. Tells you what foreign missionaries and foreign Christians are doing. Tells you what Southern Baptists are doing.

WILL YOU

Accept this opportunity? Tell others about this bargain? During the year you get 816 or more pages or 2,448 columns. This would make approximately 40 books of 175 pages each with a 72 page pamphlet thrown in for good measure, making the average cost of each volume 3 3-4 cents with the pamphlet free. Slightly more than a postage stamp per volume. AND NONE OF IT WILL BE TRASHY READING.

Single yearly subscriptions \$1.50

THE BAPTIST RECORD
P. O. Box 530 Jackson, Miss.

ABSALOM—BEAUTIFUL, BUT BASE

E. K. Cox

To be the handsomest man in all the country is not by any means to be coveted. Absalom was a paragon of manly beauty: had he lived in our day, Hollywood would have fallen for him, and he could easily have been one of their highly paid "Sheiks." Listen to what was said about him: "But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him." You cannot say much more than this about a man's good looks. However Absalom's good looks was all on the outside. There is many a manly looking breast that hides a deceitful and treacherous heart, and often glossy, raven curls cover a head filled with vain and ignoble thoughts.

There were many doubtless to envy Absalom, the unrivaled prince, but the young fellow really had a mighty poor chance. An eastern court with its atmosphere of intrigue and suspicion was a mighty poor place to rear a boy. When you remember the curse of polygamy and all the jealousies and bitterness that filled the harem of a king where a prince must spend his early boyhood, you wonder that any of them escaped corruption. David was one of the most remarkable men who ever lived, but he did not rise above his age in his domestic life, and all the sad and ugly things which splotched his wonderful career grew out of the sensuality and degradation that arose from polygamy and its low standards of marital relations.

Yes, I repeat, Absalom never really had a chance; it was not his privilege to know the best side of his remarkable father. He saw the things of the harem, the palace and its luxury, but he never knew the heroism, statesmanship, and religious leadership of his father. The sons of poor men who have known hardship, struggle and want, have a tremendous advantage of those who have known ease, but never the discipline of poverty. There is no schoolmaster like hardship that is wedded to godliness. The man who thinks, is not surprised that the majority of our noblest men and women come from homes where bread was bought with sweat and idleness was unknown. Absalom never had to work for food or wrestle with nature for life's necessities. There were servants for every need, and life made no demand upon mind or muscle. The handsome prince was the petted and spoiled pride of his mother, and the envy of every other woman in the harem.

The first time Absalom comes prominently into the historic record is in connection with the vile, and brutal wrong inflicted upon his full sister Tamar, by Ammon, the eldest son and heir apparent. Absalom and Tamar were of royal blood upon their mother's side also, and did not soon forget. Absalom deeply resented the wrong, and when David indulgently failed to punish the crime, he took revenge in his own way. David had been greatly grieved by the sin of Ammon, but Absalom saw no steps taken to punish the ravisher and when he took vengeance he was allowed to remain in exile. Possibly during this period, brooding over his real and fancied wrongs is to be found the genesis of his revolt.

The man who thinks the world is growing worse has only to see the dark picture of the home life, of the best people in the long ago. David was one of the best men of his age, and yet we shudder when we think of the ugly things which grew up in his home. Possibly no man was big enough to rise in all things above his times. David had conceptions of God, his love, mercy and forgiveness as few men of any age, yet in his home life and marital relations he lived according to the customs about him. However the things which were the ugly exceptions in the life of David were the ordinary in the life of other kings in that age. The home ideal that came with Christianity had not yet risen into the ken of men.

Absalom remained in exile till brought home by a ruse of Joab's, but David was not yet ready to bring him back to the court. Again by the interference of Joab he was forgiven by his father and received into favor.

Wrongs link into one another all along this story; David's sins and his polygamous life had destroyed the moral fiber of his home and Ammon's crime and Absalom's revenge were the result. Conscious of his own evil example, David was too weak to deal with Ammon; so Absalom feeling that he had not been dealt with fairly, plotted his odious treason. Rebellion is an ugly crime at best, and when it was against his own father the sin was greater.

The true character of Absalom was now revealed, and he shows himself a master of political dissimulation. The fifteenth chapter of II Samuel tells the story of trickery by which he won the hearts of Israel. David was beginning to feel the weight of years and the strain of the strenuous life he had led. Doubtless there were many who felt that justice was slow and David was not the strong efficient king of other days.

When a man who had waited for hearing from the king and came out disappointed, he was good material for the wiles of Absalom. This manly looking prince in the meridian of his beauty made a wonderful impression upon men who were nursing their grievances. To be noticed by this splendid looking prince appealed to their vanity, and when he manifested such interest and bewailed the lack of attention to justice, they came under his spell and were clay in his hands. The average man has never learned to weigh the demagogue. The pages of history are filled with the stories of men who played upon the hearts of the plain ordinary people that they might exploit them to their advantage. The politician who sheds copious tears over the wrongs of the poor while a candidate soon has a lachrymal drought when he gets into office. It does look like the people would learn that the most dangerous enemies of liberty are those who show an undue interest in others, seek to arouse prejudice and array class against class. Yet the world will desert its Davids and cheer the Absaloms who lead them to trouble and death while they feather their nests and forget the people who foiled them! All the sensible folk knew that Absalom was not to be trusted, and the country would be infinitely worse off with him for king. When a fellow grows unduly affectionate, tells you with piteous tones of your grievances, and promises the millennium if elevated to office, if you have the amount of gray matter the good Lord intended, you will see the smirking face of Absalom and the bloody field of the wood Ephraim.

The rebellion was shrewdly planned, some of the cunning, strong men of the kingdom followed Absalom, among whom the most dreaded was Ahithophel who might have been called the Talleyrand of Israel. His loyalty had wavered before the inducements offered by Absalom. He doubtless felt that with Absalom he would be the power behind the throne, and real ruler of Israel.

Absalom began with a secrecy hidden under the cloak of religion. He went to Hebron where David began his reign under the guise of paying a vow and there the conspiracy became open. David was taken by surprise; he seems to have trusted the loyalty of his wayward son, and was caught unprepared. With his immediate following he fled from Jerusalem across the Jordan, and Absalom took charge. The rebellion seemed to be successful, but things are not always as they appear, and David once aroused showed the powers that made him king. A tower of strength was found in the military skill of Joab, the great captain of the nation. The priesthood also remained loyal and were a mighty ally. Absalom under the advice of Ahithophel seized the harem of father, such as was left at Jerusalem, and here too was revealed the baseness of his character.

Hushai, a counsellor and friend of David, re-

mained a spy and ally in the inner circle about Absalom, and was able by cunning play upon the ambition of the usurper to defeat the shrewd advice of Ahithophel. This cunning diplomat knew what was done must be done at once. He knew the hold that David had on the minds and hearts of Israel, and that if given time that wonderful personality would win. The advantage was delayed till a great army could be gathered from all the land that Absalom might lead it himself. Ahithophel knew that the brave Absalom was no match for the veteran David and the skillful and relentless Joab; and saw in the delay the doom of the revolt, so putting his house in order he committed suicide. While Absalom gathered an army from all over Israel, veteran soldiers from every part of the nation rallied to David and a great army gathered at Mahanaim. It was no longer the little company that fled from Jerusalem, but a body of real soldiers led by Joab, seconded by Abishai and Ittai.

As the army of David went out to the battle, the father heart asserted itself, and his admonition: "Deal gently for my sake with the young men, even with Absalom," lent a somber tinge of tragedy. In the great battle Absalom was terribly defeated and his army scattered. His vanity became the cause of his death; the long thick locks which were his pride, and which he wore after the custom unshorn, caught in one of the busy oaks of the wood, and his mule passed on leaving him suspended by his vaunted locks. When a passing soldier reported this to Joab, without hesitation, he slew him there and had his body buried in a pit in the forest. Joab saw clearly that there would be no peace for Israel while Absalom lived, and there were no ties of blood, or friendship that held the hands of Joab when the crown and his position were in danger. Every ambitious scheming Absalom finds a Joab somewhere down the way and Joabs do not have the compassion of the Davids. Here was the end of the beautiful, base and ambitious prince, who stopped at no villainy in his passion for a throne.

One of the most pitiable figures of all history is that of old David turning away from his victorious army and exulting officers and stumbling to that chamber over the gate, waiting out those tragic words of sorrow: "O my son Absalom! my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" How the words of Nathan must have smitten him again: "Because thou hast done this thing, the sword shall never depart from thine house." How his sin must have made a hideous thing of his conscience in this hour. One of the awful things about sin is, that even forgiveness does not take away the results of an evil example. No man repented more earnestly than David, but it will take a pen like that of Shakespeare to write the tragedy of that record. Absalom the beautiful was also Absalom the base, base enough to betray an indulgent and forgiving father, and unfilial enough to dip his hands in his blood to win a throne. Base enough to be guilty of nameless crime to secure his foully won advantage, and cover Israel with woe and weeping. How little all his beauty and princely bearing were worth when covered with shame and treason he was thrust into the presence of God. The greatest of English dramatists gave us the repulsive picture of filial ingratitude and the forgiving love of David. He was beautiful, but he slew his brother; he was gifted with winsome personality, but he plotted treason against an idolizing father; and to secure a throne showed himself to all Israel as shameless and vile. Most renowned of all Israel for manly beauty and regal bearing, he covered the land with blood, and died a traitor's death, to be left under that heap of stones in the fatal wood.

No more heart-breaking drama is on the long page of the record of sorrowful events than the story of the home of the sweet singer, and matchless psalmist of Israel, of the boy that fair as the morning, blackened his life with revolting crime and, ended it in a shameful,

death, which made David the saddest as well as the greatest of Israel's kings.

THE NEGRO BAPTISTS OF MISSISSIPPI TO CELEBRATE 50TH ANNIVERSARY OF THEIR COLLEGE

The Negro Baptist State Convention of Mississippi was organized at Port Gibson in 1869. For several years they met and about all they did was to discuss Baptist doctrines or principles, without having any special object before them.

Finally they began to discuss missions and education and to raise some money for both. Very few of their leaders, back in those days, had any education, at all. All of them were born during the slavery period and had not had much chance to acquire any learning. However, they felt the need of education and resolved to do what they could to make it possible for the youth of their race to acquire some Christian education.

In 1885 the Negro Convention established Natchez College at Natchez, Miss., which school has been in continuous operation ever since. Many of the present leaders of the Negro race, in this state, and also in other states, were trained at Natchez College.

In 1930 the college had two disastrous fires, within 30 days time, which destroyed their two main buildings, and because of the depression the school was setback, considerably. The 50th anniversary of the college will be celebrated on March 6th, 1935, on which day the public is invited to come and witness the occasion.

The president of the college is Rev. A. A. Cosey, who is well known among the white Baptists of Mississippi and is highly respected by both races. This is the first year of his administration and fine reports are coming from the institution. They have enrolled 26 ministerial students this session.

They are trying to restore their college to its former standing and are in need of funds very badly. Anyone who will help them may send it to the president. One dollar will greatly help them.

HOW IT WORKED

I know it is a matter of great satisfaction to all of your readers to note the many encouraging reports that appear in The Baptist Record about our denominational work. Allow me to lend a word of encouragement about the mighty movement among Southern Baptists to pay our debts. Like many other pastors I hesitated to present the plan to my people. But denominational loyalty finally forced me to give the people an opportunity. I presented it last fall for the first time and immediately thirty-one members joined voluntarily. We allowed the matter to rest until we had launched our Every Member Canvass. With an adopted budget of \$8,800.00 we started the Canvass and before the first of the year the people had exceeded this goal by \$600.00. Twenty-five per cent of this amount goes directly to the Cooperative Program. Thus the "Over and Above" movement to pay debts had not hindered the appeal for other causes but rather stimulated it. With renewed determination we again appealed for new members to the Hundred Thousand Club. At the present time we have forty-four members and will not be satisfied until we have reached the goal of fifty. Represented among these is a family of four who joined individually and paid up in full for the five year period. Needless to say, they are among the most generous supporters of our general program, both local and denominational.

I appeal to our pastors over the state to stress this movement during the month of February and give the people an opportunity to respond. Every member that we have secured has been on a voluntary basis. No one has been asked personally to sign. How guilty this pastor would have been if he had not presented this oppor-

tunity to his people. I covet for every one of you the joy and satisfaction that comes from the feeling that we have been instrumental in the success of this God-honoring venture among Southern Baptists.

Cordially yours,
E. H. Westmoreland,

Leland, Miss.

RESTRICTED COMMUNION AS A BAPTIST BULWARK

(Continued from page 3)

Calvin saw the need of strengthening his walls at Geneva. And it is laxness here that has always been the lamentable moral and ecclesiastical weakness both of Catholicism and Lutheranism. We Baptists have not stood in quite the danger in this regard in which others do, since we have believer's baptism, our doctrine of a regenerate church membership, but when we throw ourselves loose to open communion we begin to throw away precisely that thing, the protection of our believer's baptism. For, again, restricted communion is a high wall of defense around scriptural baptism. Open communion, as a matter of fact, leads by a bad but inevitably binding logic, sooner or later, if a man is consistent, to open church membership.

English experience from the days of Robert Hall proves that, and American experience in some quarters is proving it today. He who sees the great light that "the only terms of communion are terms of salvation" lacks the logic of his convictions if he does not see that the only terms of church membership also are the terms of salvation. If I may not exclude from the table for that merely technical error of a wrong or non-existent baptism, how can I from my church fellowship? Whence it soon comes that not only is one great teaching ordinance of Christ, the Supper, robbed of its proper place and meaning, but that the other, baptism, is perverted, neglected, or denied its place, and once more the full significance of the Christian life as a new life, begun by death, burial and resurrection, is impaired by the change or loss of the symbol that should proclaim it.

Restricted communion, finally, is one of our bulwarks against the false and naturalistic philosophy and theology which is threatening the Christian world. It would be too much to say that every believer in restricted communion is by that fact preserved from all contamination by destructive criticism or loose theology. It would be equally too sweeping to insist that every man who relaxes his grasp upon it is doomed to descend with accelerating speed down the toboggan slide of error. But it is perhaps not unfair to suggest that the tendency to give this up is too often a form and flower of the tendency which in other things sweeps many a man from all his moorings. And it is likely to be discovered that many of the Baptist voices which are raised against this venerable tenet of ours are also heard in derogation of other things which lie at the very foundations of our faith.

To yield restricted communion is simply to yield at one more point, to this insidious tendency. Of course, no one should cling to it unless it is scriptural, logical, necessary; otherwise your bulwark is false work, with no real strength. But one good place to set our alpenstock firmly into the rock and resist the down-pull of our stumbling companions, one good place to insist that truth is definite, clear, fixed and important, is right here at this the second great ordinance of our Lord. We are hearing now that Christianity is too spiritual to be hampered in its work or its fellowship by anything so formal or materialistic as an ordinance. We have been learning also that it is not to be bound in by the limits of a book. Next we shall learn that it ought not in any way to be confined within the limits of visible churches. After that, if not before, that it cannot be held in by any definite set of teachings or ideas. Next will come the thought that it cannot be limited to any

one Master—and the process of evaporation will be complete. Would not any Baptist do well to think long before he lets down any of the bars, and very long indeed before he discards or surrenders this one particular bulwark?

—Word and way.

CATHOLIC PAPER ON FRUITS OF PROHIBITION REPEAL

(America, Roman Catholic Weekly, New York)

The "wettest" New Year's Eve in the history of New York is dated 1934. The net result of this meretricious revelry, as recorded by the police and hospitals, is ten deaths, about seventy-five cases of acute alcoholism, more than a hundred automobile accidents, and street fights innumerable. Both the police department and the fire department were put on an emergency basis as the city prepared to celebrate God's gift of a New Year.

The liquor dealers are satisfied and the wholesalers jubilant. The low mentality characteristic of the trade makes that conclusion highly probable. But the bacchanalia which New York saw on New Year's Eve also makes the return of prohibition highly probable.

THE RICHES OF GOD'S GRACE

O God, our God, thy grace reveals a way
To justly right the wrongs that we have done;
With love it freely gave thine only Son
To be our one unfailing hope and stay.
Hold thou my hand, dear Lord, else I shall stray
And lose the heavenly race I have begun;
Bereft of this blest hope there is no one
To save; and I would then be Satan's prey.

The blood of Christ can wash deep crimson white,
Far whiter than Mt. Hermon's crystal snow,
And clothe with holy splendors naught can dim.

Our sinful souls were in a hopeless plight
Until his love for us did overflow
Crowning us kings to ever reign with him.

—William James Robinson.

Dr. W. F. Yarborough, for many years pastor of First Church, Jackson, now pastor of First Church, Jasper, Ala., spent a few days under treatment at the Mississippi Baptist Hospital. His friends in Jackson, who are many, were glad to see him out again on Monday.

Many Mississippians recall brother A. J. Cooper who sang and otherwise helped in revival meetings all over the state. His friends were not much surprised to hear that he has been ordained to the ministry after going to Texas. He went to be pastor's assistant at Fabens in the Rio Grande Valley, and was later called to be pastor of the church.

"Margaret Kings Vision" is another book from the China Inland Mission Press, written by Mrs. Howard Taylor. It is the account of the life of a young Canadian woman of good antecedents, good education, and fine Christian training who gave her life to service in China. The story is beautifully and simply told. Her experiences in China covered the periods of revolution, world war and civil war. This young woman apparently supported herself and truly represented the Lord and adorned the doctrine of God our Savior. It is a story of actual Christian witness in the midst of hardship with great joy. The price of the book is probably \$1.00.

Northside Church in Jackson on last Sunday called as pastor Rev. I. F. Metts of Goodman and it is thought he will accept. This is the church organized four or five years ago by brother G. H. Suttle and is in one of the best residence sections of the city, with a hopeful outlook. Brother Metts, if he accepts, will receive hearty support. He has done good work in his field in Holmes County. He is a son of Rev. I. F. Metts of Oxford and brother of Pastor J. M. Metts of Water Valley.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
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Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

"Serve the Lord with gladness: come before his presence with singing." As the Corresponding Secretaries of the South and General Union Officers met together in Birmingham in conference the evening of January 28th, the first item of business was checking up on the Lottie Moon Christmas Offering by states—when the totals were tabulated we found that approximately \$197,000 had been sent in. What a time of rejoicing! We fell on our knees and had a season of praise and gratitude to our Heavenly Father for His goodness to us. When all has been sent in we will total more than \$200,000. How thankful we are for every one who had a part.

It is very unfortunate, because of matters over which we have no control, that "Winning the Border" is not yet off the press. We suggest that you take "The Keys of the Kingdom" and supplement it with "No Other Name" and material found in Home and Foreign Fields. This will give you a very comprehensive study of our Home Field in preparation for our Week of Prayer.

Sunbeam Focus Week—Feb. 10-16

During 1935 Woman's Missionary Union plans 4 Focus Weeks. These will be the second week of the second month in each quarter.

We hope to accomplish much through giving this week's emphasis to the young people's missionary education organizations in their turn. These will serve not only to show in emphatic way during the week the values of missionary education epitomized or concentrated but will also be weeks of visitation that counselors may the better know the home background of their organization members and that new members may be enlisted. Publicity regarding the week given in the local newspaper as well as in the church bulletin and announcements will aid in enlistment and in extension efforts also. Sometimes even the fostering W. M. S. is not sure of what its young people's organizations are doing but these weeks will help them find out and more fully appreciate their "children."

Sunbeam Band leaders, W. M. U. third vice-presidents—or young people's directors—and W. M. S. presidents will all share in making this week of February 10-16 a meaningful success. Work out your plans together, being sure that no important possible activity for the week is overlooked.

Sunday, Feb. 10. Ask your pastor if your Sunbeam Band could be recognized that day. Have reserved seats marked with yellow streamers. Have the children give their watchword and sing their song.

Use the Valentine idea in your invitations, programs and social activities (see The Baptist Record for suggested social) of the week.

Note your needs for Missionary Education of your children 8 years of age and below and set goals to meet these.

Boost your organization by presenting a group of the children to the W. M. S. meeting. A splendid playlet is given on page 7, February World Comrades.

Enlist new members. If it is a step in the right direction for a few, why not turn others in the right direction.

Announce through daily paper, bulletin, pastors, pulpit, etc., your plans for the week. Capitalize on the week and month to keep Sunbeam work before your church.

Mothers. If possible visit (call on your W. M. S.

president and young people's leader to go with you) in each home. Try to solicit their co-operation. Give special written invitations to all mothers to be present at the meeting that week. See: Royal Service, February issue, pp. 29-30; World Comrades, February issue; The Baptist Record for the next three weeks.

Study your Year Book and How To Shine. Increase your usefulness as a leader.

Write me of how you observe the week and of the results. Yours for more and better Sunbeam Bands, Edwina Robinson.

(This splendid suggested party plan was worked out by Miss Clara Brashears, one of our Mississippi girls at House Beautiful. She is social chairman for the Training School. She also worked out a splendid social for the W. M. S. on the same afternoon. If you desire it, please write Edwina Robinson, Box 530, Jackson, for it.)

Party Suggestions for Sunbeam Social

INVITATION: (To be printed or written on a red heart with white ink; one for each Sunbeam.)

Dear "Sunbeam" so bright,
Will you bring all your light
And come to a party so gay?
The W. M. S.

Hopes that you'll answer "Yes"
And we'll celebrate Valentine's Day.

DECORATIONS: These can easily be taken care of inexpensively and well by the use of a little time and effort. . . . Incidentally, this way affords a good way for a group to spend an afternoon together! From red construction paper cut many hearts of various sizes. These may be hung from a string or wire stretched across the room in various directions. The more varied the lengths, the better. Or hearts may be pinned to curtains, etc. At any rate, have hearts very much in evidence.

MIXER: HEART GOING TO JERUSALEM. —Variation of Going to Jerusalem. Pin hearts to window curtains, put them up with thumb tacks, etc.—one less heart than guests. While music plays, all march around room. When music stops, they must have hand on a heart—only one person's hand on one heart. The person or persons left without a heart must step out, the leader takes down one heart, and the music starts again. If continuing too long, the leader may take down more than one heart at a time.

VALENTINE MAKING: After this, it is well to give the children something more quiet to do, so that they won't tire at the first. They may be seated at tables and given some material to make Valentines—cut linings from Christmas card envelopes, etc., use white typing paper for background, provide scissors and paste. Allow them ten minutes to try to make "the prettiest Valentine they possibly can." Then all are displayed and the children decide which ones they like best.

HEART PRICKS: A large heart made of some red material, (flannel or cheesecloth) is pinned securely to a sheet, which may be stretched on the wall or door. In the center of the large red heart is a small white heart, sewed or pinned on. Blindfold the children one by one, and give each an arrow of white cloth with a pin in one end. Beginning a certain distance from the heart, the leader starts each one in the right direction. Each child endeavors to pin his arrow on the heart; the one pinning it nearest to the middle of the heart wins the game.

HEART RACE: Divide group into two teams, which stand in opposite corners of the room. First player in each group is given two or three candy hearts, which he must put on the back of his right hand, and, holding his left hand behind him, run around the room and back to the next player on his side. Of course, the player must not drop the hearts from his hand—which is no easy job! The side which finishes first is the winning team.

CLOTHESPIN FISHPOND: Remain in teams as they were. Leader of each team is given a fishpole—a stick with a line on it and a bent pin on each line. Two fishponds are provided, a fishpond being just a sheet drawn across one corner of the room. The fish are represented by clothespins, in which is fastened in one pond cut-out hearts of red, and in the other pond pictures of children of various nationalities—these may be cut from National Geographic, etc. One by one, the members of each team fish for whatever they can get. Some leader should be behind each of the fishponds to help the fisherman when it seems nothing is to be caught, by attaching a clothespin to the pin. Then the first one in one line and the first one in the other meet as partners and proceed to put the picture of the child on the heart in the most attractive way. Paste must be provided. In the meantime, the others go on fishing. Each pair of children will decide what nation the picture they have represents, and will write on the back of their heart all that they know about the country that is represented. Care must be taken of course, in collecting the pictures to get only those about countries they have studied in Sunbeam meetings, etc.

Let this game lead up to practice of the program which is to follow, when the Sunbeams will perform for the W. M. S. A large heart, about two feet long, has been cut out of red poster paper with the words "God so loved the world that He gave" written as in it. In the center is a small map of the world, or picture of some country, which covers the ends of seven ribbons attached from the back of the poster and going out in long strips so that each of seven children can hold them when the poster is lifted up. Using the poem in World Comrades on page 46, each child says one verse and then attaches the small heart which is on the end of the ribbon to the large heart. On each small heart will be the picture of a child from some foreign country—these to be chosen from the Valentines which they have just completed. They continue until the poem has been completed. Then all the Sunbeams stand and sing together the Sunbeam song. Perhaps the Sunbeam leader would like to say something in regard to the work of the Sunbeams during the year, and put before the W. M. S. in a more definite way the things that they could do to help promote the organization.

REFRESHMENTS: (These, of course, to be served to both the W. M. S. and the Sunbeams together as they are now in the combined group.) Cookies cut in heart shapes; sandwiches, heart-shaped; red fruit punch; mints in heart shapes. These may be varied so as to be more or less elaborate, as the "purse" will permit.

Hery—Just imagine, 13,000 seals were used to make fur coats this year for Christmas trade. Etta—Ain't it wonderful what they can train animals to do this present day and age?—Prairie Farmer.

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from the
list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

More "No Harm Things"

One of the dire dangers now
hanging over America, as well as
the entire world, is gambling. And
the worst of it is that so few seem
to realize the danger that threatens.
The seeds of gambling are sown
everywhere and by what is suppos-
ed to be some of our best and lead-
ing people. "The little foxes spoil
the vines."

One of the small gambling seeds
is the habit even among boys and
girls of matching for treats. This
is plain gambling but our fathers
and mothers do not seem to think
anything about it, and some of
them play the gamble with, or in
the presence of their children. Thus
the germ is planted in the moral
fiber of the child in its tender
years. How sad!

Another, and more serious gam-
bling seed, that is being sown to-
day is in the slot machines that
may be found in most of the drug
stores, cafes, and many other
places of business. Here many of
our children, and some older peo-
ple, stand and gamble away their
last nickel in open violation of the
law. All such machines and chance
punch boards are gambling pure
and simple and yet our "best peo-
ple" run them and participate and
thus teach the children to gamble.
Fast are we becoming a nation of
gamblers, taught from the cradle
up in our "best homes."

These are only two of the many
gambling germs that might be
mentioned. But the seed is germi-
nating; the laws against gambling
have practically all been repealed,
and the few that remain are not
enforced. Most of the states are
passing gambling laws to permit
horse racing with permission to
gamble, and almost every sort of
gambling devices are being legaliz-
ed. So far has this crime gone that
some of our states and even our
nation have suggested laws permit-
ting the return of that chief of

gambling device is being legaliz-
ed. It will soon be in all the states un-
less the sin of gambling is checked
somehow. Gambling is stealing and
should be abolished in a "Christian"
nation. But this will never be done
unless our "best people" start at
the root and put these germ ma-
chines and practices out of busi-
ness. "There is a way which seemeth
right unto man, but the end there-
of are the ways of death." Prov.
14:12.

Died—On January 26, 1935, Yalo-
busha County lost perhaps its old-
est Baptist in the death of brother
James Estel Scrivner. He was born
in Alabama, Dec. 1, 1845, so was
89 years old. He came to Calhoun
County, Mississippi, when 25 years
old. He married Miss Lucinda
Crocker in 1874. She preceded him
to the grave by two years. He was
a faithful member of Pleasant
Grove Baptist Church. He was al-
so a Confederate soldier. He was a
good citizen and reared a large
family. He was buried in Coffee-
ville Cemetery.

Item from Neshoba in the Ne-
shoba (Co.) Democrat, says: "The
W. M. S. met Monday afternoon
at the church with twelve present.
An interesting Bible study on the
book of Titus was led by Mrs. Bet-
tie Mason, Mission Study Leader."

The Yalobusha County Sunday
School Convention for District 1 is
set to meet with Coffeeville Bap-
tist Church Sunday, Feb. 10, at
2:00 P. M., J. O. Ellett, president,
Miss Leona Hooper, secretary, and
Miss Ruth McCormack, first divi-
sional group leader. The following
are on the program: G. E. Denley,
devotional; Miss Elizabeth Perkins,
Why and How to Take a Religious
Census; Prof. L. G. Wallace, Why
and How to Enlarge the Organiza-
tion; Miss Virginia Chapman, Pia-
no Solo; Mrs. J. H. Page, Visita-
tion; Miss Amelia Barfee, Adjust-
ing the Building. All Baptist
churches and Sunday schools are
requested to be represented.

We trust that Rev. D. W. Mould-
er will respond to the request of
the Pastors' Conference and put
his life's work as a pastor into
form for publication. No pastor has
been more busy than Bro. Moulder,
consequently no one could tell a
more interesting story than he.
While talking along this line, will
say that it is hoped that Rev. E.
K. Cox puts his recent writings to
the Record in permanent form.
These are splendid articles.

BEAUFORT, S. C.

Dr. Guy F. Winstead, one of our
Mississippi exiles, and the First
Baptist Church of Beaufort, S. C.,
have recently had a meeting in
which the pastor was assisted by
Dr. W. A. Keel of Mercer Univer-
sity, Macon, Ga., who did the
preaching and Rev. C. H. Mount of
Atlanta, a former pastor, directed
the music. The entire community
was deeply stirred and great
crowds were present for every ser-
vice. The preaching was Biblical,
spiritual, plain, direct, practical,
and evangelistic and God gave it
power. The music from the organ
and two choirs, a chorus choir and

FIGHT A COLD

where the cold fights you



The instant you rub Vicks
VapoRub on throat and chest,
it starts to fight that cold—
and with two-fold power:

1. Through the skin, VapoRub's warming action
is much like that of an old-fashioned poultice
or plaster.

2. Its soothing medicated vapors, released by
body heat, are inhaled with every breath—pen-
etrating direct to the inflamed air-passages of
head, throat and bronchial tubes.

Hour after hour, this combined poultice-
vapor action brings blessed relief.

Mothers of two generations have
proved VapoRub most effective—and safe.
Since it is used externally, it avoids the
risks of constant internal dosing.



VICKS
VAPORUB

To Help PREVENT Many Colds —VICKS VA-TRO-NOL

For fewer colds, try VapoRub's ideal companion—
Vicks Va-tro-nol. Used at the first nasal irritation or
sneeze—just a few drops up each nostril—Va-tro-nol
helps to prevent many colds, and to throw off other
colds in their early stages.

a Junior "Pep" choir of over one
hundred voices, added greatly to
the meeting, both in interest and in
spirituality.

The Beaufort church has a won-
derful unity and cooperative spirit
but it has never shown greater co-
operation than during this revival.
We are indeed grateful for the
presence and power of God. The
church has had a most profitable
year of ingatherings. There have
only been a few Sundays during the
year that there have not been addi-
tions to the church, and the ordi-
nance of baptism has been admin-
istered often.

From the first Sunday in Sep-
tember until the meeting began,
Nov. 18th, there were 34 additions;
during the meeting there were 41;
and since the meeting closed nine
have been received, making a total
of 84 additions during the fall
months. On Monday, December 3rd,
after the meeting we put on a
Church School of Missions, in which
we had the assistance of Rev. W.
S. Brooke and Miss Mary Lawton,
of Columbia, S. C., and Mrs. Boat-
right, of Mullins, S. C. All three
were at their best and we realize
that it was a fine thing to enrich
the vital life of the church to fol-
low up the revival with these great
spiritual feasts. We are indeed
thankful to God.

S S ATTENDANCE FEB. 3, 1935

Jackson, First Church	901
Jackson, Calvary Church	905
Jackson, Grif. Mem. Church	644
Jackson, Davis Mem. Church	455
Jackson, Parkway Church	244
Jackson, Northside Church	72
Columbus, First Church	740
Hattiesburg, First Church	532
Columbia, First Church	489
Quitman, First Church	229
Clinton Baptist Church	372
Clarksdale Baptist Church	409
Lena Baptist Church	85
Laurel, First Church	501
Laurel, West Laurel Church	414
Laurel, 2nd Avenue Church	275
Laurel, Wausau Church	61
Soso Baptist Church	96
Mt. Ora Baptist Church	
(Jones Co.)	102
Pine Grove Baptist Church	
(Jones Co)	72
Morton Baptist Church	128
Springfield Baptist Church	146

The young suitor had called on
his loved one for her reply.

"No, Oswald," she said, "I'm
afraid I cannot marry you."

Oswald shrugged his shoulders.

"Oh, very well," he returned,
savagely; "there are others just as
good."

"Better," she retorted. "I accept-
ed one of them yesterday."—E. H.,
in Baptist Courier.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a
most valuable aid in the treatment
of colds. They take one or two tab-
lets the first night and repeat the
third or fifth night if needed.

How do Calotabs help Nature
throw off a cold? First, Calotabs are
one of the most thorough and de-
pendable of all intestinal eliminants,
thus cleansing the intestinal tract of
the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the
kidneys, promoting the elimination
of cold poisons from the blood. Thus
Calotabs serve the double purpose of
a purgative and diuretic, both of
which are needed in the treatment
of colds.

Calotabs are quite economical;
only twenty-five cents for the family
package, ten cents for the trial
package. (Adv.)

Sunday School Lesson

Prepared by L. D. Posey

For Feb. 10, 1935

Subject: Peter Preaches at Pentecost.

Golden Text: And Peter said unto them, Repent ye, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Spirit. Acts 2:38.

Scripture Lesson: Acts 2:22-28, 36-41. For supplemental study, read Acts, chapters 1 and 2.

Time: Fifty days after the resurrection of our Lord, common reckoning, May, A. D. 33.

Note: I read recently after a competent Jewish writer, who affirms that the correct date of the Jewish Jubilee year, has been lost. That being true, it is easy to understand why the dates for other Biblical events are not always exact.

Place: The beginning of the events of the day of Pentecost, was in the upper room, somewhere in Jerusalem, where the disciples with the apostles were accustomed to meet for prayer. Peter's sermon was evidently in some open space where the multitudes could assemble and hear him.

Introduction

Again the teacher will be confronted with more material than he can possibly use. For that reason, and because it is the lesson subject, he will find it best to confine himself strictly to the sermon and the problems it raises.

Peter's sermon on the day of Pentecost, is a fine model for preachers, both old and young.

The Lesson Studied

Introduction.

Peter devoted the introduction to his sermon, to a defense of himself and his co-laborers, from the false accusations hurled at them. The rabble had charged them with drunkenness. He showed that to be utterly false, and gave the reasons why.

The first attack made against ministers, and those who are trying to put forward the Lord's work, is to try to slander and ridicule them. The greater the work one is doing, the more vigorous the assaults by the Devil's gang. Peter was entirely within his rights when he showed them to be a bunch of hypocritical liars.

For the last twenty-five years, the Devil has succeeded in getting some good people to carry on a whispering campaign against those who would defend the Cause of Christ and the Word of God, from the attacks of false teachers. Had all orthodox preachers had the courage, and pursued the course Peter did, Modernism would have been suppressed. Its proponents would have been excluded from our churches, pulpits and educational institutions; and the ruin now so potent to all, would have been averted, the generation now in the lime-light would have been saved

to themselves, the glory of God, and the good of our nation. Paul taught that the mouths of certain persons should be stopped. Titus 1:10-11.

Peter's sermon subject was:
Christ Crucified, Raised and Exalted

Peter did better than most of us. He stayed with his subject. Incidentally, he gave us a wonderful example of preaching the Word of God. But did not deal with science, philosophy, history nor poetry, but used the unadulterated Word of God. The first thing he did was to show from the prophet Joel, that the unaccountable manifestation which they had seen and heard, was none other than the coming of the Holy Spirit. Not all the passage Peter quoted had been fulfilled; neither will it be until the end of the gospel age, and following the great tribulation of the Jews, as is easily seen by reading all the second chapter of Joel. But another wonderful truth will be revealed by a study of all that chapter, and Peter's sermon shows that truth was in his mind. Beginning with verse 12 of Joel 2, is an appeal from the Lord to the Jews for them to repent. Conditioned on that repentance, was that which was promised in that part of Joel quoted by Peter, the coming of the Holy Spirit. Peter was laying the foundation for his appeal to the Jews to repent of their great sin in the crucifixion of Jesus of Nazareth. But to make that appeal effective, he must show who Jesus the Nazareth is, hence, his next division.

Who Jesus Is.

In this division of Peter's sermon, he showed beyond doubt, that God had approved Jesus by miracles, wonders and signs, all of which they knew to be true. Furthermore, they knew their prophets long before, had told what Messiah would do. Thus it was, Peter proved Jesus of Nazareth to be the Messiah of God.

Christ Crucified.

Next in line in Peter's sermon, naturally came the charge against the Jews, that they had crucified the One approved of God by incontestable evidence. Just here, remember that the same multitudes who attended the Passover also attended Pentecost. Hence, he was looking the guilty ones in the face.

Christ Raised from the Dead.

Again Peter took up the scriptures and proved by them, that the Messiah was to be raised from the dead, for the purpose of sitting on His throne. Acts 2:30-31. Therefore, all hope was not gone. Some Baptists need to study that last scripture reference.

Christ Exalted.

Following the exaltation of Jesus by the Father after the resurrection, came the Holy Spirit, whose manifestation they had seen and heard. He had come on the Jews who had accepted Jesus as Messiah; but His coming in complete fulfillment of Joel's prophecy was conditioned on Israel's repentance. And so it is yet.

Results of the Sermon.

Under the mighty power of the Holy Spirit, as He used Peter as

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His instrument in that sermon, the Jews were convicted in their hearts of the crucifixion of Jesus who was their long expected Messiah and King; hence, their cry of agony. In effect they said, "Since we have crucified our Messiah and king, what shall we do? Is there any hope for us now?" Then Peter clinched his sermon with an appeal to them to repent. After a further explanation of God's plan for the future of His people, as is clearly implied by what is recorded of Peter's words, about three thousand believed his teachings and were baptized.

Conclusion

Three problems are sure to arise in the classroom. First the question of "Hell" in Acts 2:27-31. That word is from a Greek word, "Hades," which means, "the unseen world." It does not mean the place of eternal punishment of the impenitent and unbelieving. When people die, they all go into what is to the living, "an unseen world." When Jesus died on the cross, His Spirit went into, to us yet, that "unseen world."

The next problem is in Acts 2:38. As it stands in the King James version, it teaches, to the English reader, that baptism in the name of Jesus Christ is necessary to get forgiveness of sins. The Revised Version makes that thought stronger to the average reader. What is

the answer, or correct teaching? In the Greek language prepositions have shades of meaning according to the sense of the connections in which they are used. In the passage under consideration, it is used in the sense of "because of." Substitute the expression, "because of" for the word "for," and you have the correct meaning. Illustration: A man is in prison FOR the commission of crime. Has he already committed it? or, is he going to commit it? Evidently the crime is already committed. Then the exact expression would be, "A man is in prison because of the commission of crime."

The third problem will be that of "tongues." There were at Pentecost Jews who had come from several nations; — countries where they had been born, and whose language they spoke, just as is the case now, with them and other nationalities. The apostles had not been trained in all those languages. They were Galileans, and spoke that dialect. On the day of Pentecost, as they began to speak, the Holy Spirit enabled them to speak, and the people from different countries to so hear, that they all got the same truth at the same time. Read the narrative and see. That, of course, was before Peter's sermon, and opened the way for it, as the record shows. All this jabbering to be heard now, at certain times and places, is close kin to blasphemy.



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JESUS, OUR SAVIOR, THE KING OF THE JEWS

Jesus, our Savior, was born King of the Jews (Matt. 2: 1, 2); died King of the Jews (Matt. 25:35-37); and is coming back again to this earth to reign as King of kings and Lord of lords, and also as King of Israel. God had sworn to David that He would raise up Christ to sit on his throne. In II Samuel 7:16 we find these words: "Once have sworn by my Holiness that I will not lie unto David, his seed shall endure forever and his throne as the sun before me."

We all know the story of the gracious ministry and the matchless life of the Messiah: "How He came unto His own and His own received Him not." They said "We will not have this man to rule over us," and crowned Him with a crown of thorns instead of a kingly crown. At the close of His earthly ministry, just before He went to the Cross, we see Him weeping over Jerusalem because they had rejected Him, who alone was able to save them. From that day to this that nation has been scattered as exiles, wandering over the face of the earth and finding no rest for the soles of their feet or peace for their blinded hearts and minds. The wrath of God is yet to come on them to the "uttermost" during the "Tribulation period," which is called, in Scripture, "the time of Jacob's trouble."

Yet, in the face of all this, God has not been cast away. "His people which He foreknew," (Rom. 11: 1 and 2). "For, through their fall, salvation is come to the Gentiles," (Rom. 11:11). "Now if the fall of them be the riches of the world and the diminishing of them be the riches of the Gentiles; how much more their fullness," (Rom. 11:12). This last prophecy will be fulfilled at the second advent.

During this present dispensation, which precedes His coming in glory. He is engaged in calling out His church, which is His bride, from among the nations of the earth. His church is made up of both Jews and Gentiles which includes "the remnant according to the election of grace." (Rom. 11:5). Paul explains that the revelation of the unfolding of this "hidden mystery" was committed to him; namely, that the Gentiles as well as the Jews might be reconciled both unto God in one body by the Cross. (Eph. 2:2-16).

Now we, who belong to the "Body of Christ," are united to Him through His blood which was shed on Calvary. This is the most holy and sacred relationship known to man. The Jews are related to Him through the blood ties of the flesh only. They are called "His brethren according to the flesh." What, then, should be our attitude toward His very own people? When a man marries a wife, is she not bound to acknowledge her husband's people as her people? Does she have a right to set them aside and ignore them as if they did not exist in his affections? More than this, should she not love and help them in any need and difficulty they may encounter? Because of our undying love for our Lord should we not

love his people, Israel? "Brethren, my heart's desire and prayer to God, for Israel, is that they might be saved." (Rom. 10:1).

As we look around us today we see the Jews, who in many cases are our next door neighbors, desperately in need of "the bread of life." They are lost and groping in spiritual darkness. Go to the Jewish temple or house of worship today and you will realize the awful fact that the name of Jesus is not heard there. There is an empty void, a spiritual darkness that depresses you and gives you a feeling of utter despair for their sake. Just what does that precious name mean to us? Is it possible that we are failing to witness to them in His name? One Jewish convert, in writing on the subject, has this to say, "But while it is true, that Israel can only be healed through Him who is the 'Lord that healeth,' it is equally true that, humanly speaking, Israel cannot come unto Him by himself, like the one sick of the palsy in Mark's Gospel. So must Israel be borne to Him."

This writer goes on to say that he believes that God has purposely put Israel into the arms of the church as a test of its genuineness.

Out of the overflowing love and gratitude of our own hearts, let us tell to them the good news. We know that the judgments of a broken law that would have fallen on us fell on Him. We have accepted the proffers of His matchless grace and are safe from the wrath to come. We have that wonderful, soul comforting assurance that we need not die for our sins. Not only are we saved from the judgments of time and eternity, but from the wickedness of this present evil world. (Gal. 1:4). We rejoice in the soul-consciousness of a vital union with Him also, and the Scripture affirms that a martial union exists. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." (Rom. 7:4).

Some day this King of the Jews, our Savior, is coming to receive us unto Himself and to accompany us to the Father's house where the great wedding feast is being prepared. Some day His feet will rest again on Olivet's brow and He will, like Joseph, make Himself known to His brethren. Then they will accept Him as their Messiah and King. "And He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end." (Luke 1:33).

Mrs. H. A. Waggener.

WHITE SAND AND ANTIOCH

Dear Record: Please say to the Record family that this writer has not entirely left the state: we still serve Antioch and White Sand churches, Jeff Davis County, on the first and second Sundays in each month, with the week between thrown in for good measure. We preach eight times on each trip: three at Antioch and five at White Sand, besides helping at mission points where the folks cannot con-

viently get to the churches. We have one such mission Sunday school from White Sand church, where an average of 50 in Sunday school is had, and a splendid B. Y. P. U. meets each Lord's day. Other points will soon be meeting likewise.

On our last trip, it was a great joy to have Bro. L. V. Young to serve with us, for two days—and he came back, I hope!—in the interest of the Baptist Record. Quite a nice list of subscribers was secured and I feel sure many others have subscribed or will do so soon. I think no finer thing can be done for our people now. Bro. Young brings a blessing, and the Record will continue to do that each week.

These two country churches are on the budget plan—taking some produce and cash. White Sand's budget for 1934 was \$500, 55 per cent pastors salary, 25 per cent Co-operative Program, 20 per cent local expenses. The entire amount was raised, the church has gone to half time, and the program for this year will be raised to perhaps \$700, on the same basis of distribution.

Antioch did not have so large a budget, but it was practically raised, and the church goes forward, with new life.

I commend this budget plan to any country church, as well as to the town churches.

The Record comes to me here at Lafayette, and it is the best ever.

Best wishes for the best year,

Fraternally,

Jas. B. Herndon,

Pastor White Sand and Antioch churches.

SUNDAY SCHOOL DEPT.

The following Sunday schools qualified for the Standard of Excellence award during the month of January:

Drew
Rowlands
Biloxi, First
Morton
Mathiston
Springfield (Scott County)
Magee

We want to make 1935 the greatest year yet in the matter of Standard schools. Check up on yours and let us have application for this award at an early date. Application blanks will be sent to any school upon request to the Sunday School Department, Box 530, Jackson, Miss.

Instruments that will throw the voice of a speaker a mile have been invented. Now we only want one that will throw the speaker the same distance.—Punch.

Gray Hair

Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained. Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I have been writing a letter to Edna Kirk at Benton, about our Jeannie Lipsey Clubs, and when I read it to someone, to see if it was clear, was advised to put it on our page, for all the new girls and boys to read. So, if you have been reading what we said about our clubs, and did not understand about them, I believe you will understand, and some of you will want to organize in your town a new Jeannie Lipsey Club, and give in this way to the Orphanage, and to our young French preacher, Bro. Cormier, whose expenses we are helping to pay as he takes the gospel to the French people of Louisiana. So here it is below here.

Another thing: Mrs. Mayo has sent us a number of new puzzles, and she sends with them a good plan for us. She suggests that we encourage Bible study by offering a prize for the one sending in to me through this year, until Dec. 1st, the greatest number of complete lists of answers to our Bible puzzles. This prize is to be a nice Bible, as nice as we can get with the money we have, and she herself has sent, besides the puzzles, twenty-five cents to start our Bible Fund. She thinks a number of parents and Sunday school teachers will be glad to send small gifts to this fund. I hope they will, but I will be responsible for the Bible, if enough money is not sent to get a good one. Wouldn't you be happy to have a good Bible, all your own? Then set to work on these Bible questions, or puzzles, and see how many puzzles you can solve and send me during the next 10 months. Of course, this doesn't mean big people, grown-ups, and I am going to say that children up to and through twelve years old may take part in this contest. We had the first one of these puzzles last week, and you may solve this one, if you choose. When I said "Complete list of answers," a complete list is the answers to the whole puzzle, and you must not pick out from it a few, but must answer all the questions.

I am sending today our check for \$7.50 to Bro. Cormier and to Bro. Miller at the Baptist Home for Children, a check for \$18.75. Ten dollars for the orphan children came in from New York, making the latter check larger than the former.

Much love from,
Mrs. Lipsey.

Bible Study No. 5
Feb. 7, 1935
The Removal to Egypt
Gen. 46:26-34

Because his long-lost son Joseph sent for him, Jacob consented to leave the land which had been given him by God, from which no other human call could have moved him. With cattle and goods, with his sons and his sons' sons, his daughters and his daughters' daughters, he set out for Egypt. All his children and grandchildren, besides Joseph and Joseph's two sons, were sixty-six, and when they were all united in the new home, the old man's family numbered seventy. He sent word to Joseph, as they neared the land of Goshen, that they were near him, and how happy Joseph was, as he drove in his chariot to meet his father! Jacob, too, felt much pleased that he now could look into the living face of his much-loved son, whom he never thought to see again. The son fell into the arms of the father, and wept for joy, while the father said

that he was ready now to die.

Joseph was anxious now to bring his kinpeople to meet Pharaoh, and to make arrangements for their home in Egypt. They had brought with them their flocks and herds, and it was Joseph's plan that they should live in Goshen for it was a part of the country suitable for feeding cattle, perhaps the best of the whole land. Besides, the Egyptians didn't like shepherds, because the sheep was a sacred object to them, one that they worshipped, and treated with reverence. It seemed best to Joseph that they should be at a little distance from the other people. So he told his brothers that they must be sure to tell the king what their business was, and how much room they needed.

Questions for You to Answer

1. How many were in the family of Jacob?
2. Upon whom did Jacob call for guidance before he decided to go? Gen. 46:1.
3. What did He say about Jacob's going? Gen. 46:3.
4. What promise did He give Jacob? Gen. 46:3, 4.
5. How do you think Jacob felt, when he saw his son Joseph sitting probably beautifully dressed, in his chariot?
6. Did Joseph feel ashamed of his father and brothers? Gen. 46:31.
7. What was the business of his brothers?

Clinton, Miss.,
Jan. 27, 1935.

My dear Edna:

I was glad to get your letter, and to know that you are interested in our "Jeannie Lipsey Clubs," and I want to tell you all about them. Several years ago, one of my sons, Plautus I Lipsey, Jr., lived away across the ocean in Geneva, Switzerland. Look on a map of Europe, and you will see where it is. I had charge of the Children's Page in the Baptist Record, and we gave some money every month to the Baptist Orphanage at Jackson, and a girl going to school at the Baptist Bible Institute in New Orleans, La. Plautus began to send some money quite often to me for these two objects, and to write little letters for our page in the paper, for his baby daughter, Jeannie. The children who wrote letters to the page became much interested in little Jeannie, and after a while, Fannie Mae Henley, of Olive Branch, wrote to me and proposed that we form clubs, called Jeannie Lipsey Clubs, to help us get more money for the orphans and the girl at the B. B. I. She said she wanted to be the leader of Jeannie Lipsey Club No. 1, and so she was, and is, and has never failed to send the money every month, \$2.00. Fourteen Jeannie Lipsey Clubs have been formed, and every month their money comes in to help us, and we give two or three times as much as we used to before that. This is the plan Fannie Mae made up, and that we still use. The leader gets up a list of people, grown folks or children or both, who agree each to give 10 cents or more each month, to be sent to me for the Children's Page objects. If you have a list of 10 people, that makes \$1.00 each month for the club to send to me, and I send half of it to the orphans, and half to our student at the B. B. I., (who is now Bro. Theodore Cormier, a young French preacher to the French.) Fannie Mae has her father and mother, her sister, her little friends and neighbors,

and she goes to them near the end of each month, and each one gives her 10 cents, and when she gets them all, she sends it to me. You don't know what a help it is to me, as well as to the people who get it. Do you understand this? Ask mother to help you. If you should be the leader of a J. L. Club, it would be named Jeannie Lipsey Club No. 15, and the last week in the month, you would go around among the members, take up their dimes, put yours with them, and send it all to me. We will certainly be glad to have you do it.

Affectionately yours,
Mrs. Lipsey.

From Mrs. Mayo

Mothers and also fathers dear,
Let me whisper in your ear.
I will ask that you be so kind
To help your children Scriptures find.

For you will reap a great reward
In leading children to the Lord,
Will you not fully do your part
To write these Scriptures on their heart?

Mrs. Mayo's Puzzle

1. What killed the children for mocking Elisha?
2. In what garden were Adam and Eve?
3. What persons did Rahab save?
4. Who killed the 600 with an oxgoad?
5. To which of his sons did Abraham give the most of his property?
6. What queen and her servants fasted three days that she might save her people?

Leland, Miss.,
Jan. 29, 1935.

Dear Mrs. Lipsey:

I had a good trip, and such a good time. I got back about two weeks ago. Santa brought me a marionette theater, a pullman for my dolls and a lot of small things. I am enclosing \$2.00, dues for Jeannie Lipsey Club No. 9, for Jan. 1935.

Yours friend,

Mary Adelyn Milam.

So Santa Claus didn't forget you, Mary Adelyn, though you were away from home Christmas. And you haven't forgotten Jeannie Lipsey Club No. 9, have you? Thank you very much, and Mother, and Auntie.

ELLISVILLE ENLARGEMENT CAMPAIGN

It was our happy privilege to have Mr. E. C. Williams with us at Ellisville in a Sunday School Enlargement Campaign, beginning Sunday, January 20. Mr. Williams preached at both services on Sunday, and his messages were well received by the large congregations that heard them.

Sunday afternoon a religious census was taken which revealed a large number of possibilities for the Sunday school, and the Sunday school workers are at work in an effort to enlist a large proportion of the constituency in Sunday school. Two new classes were organized in the Adult Department, one for the younger adult men and the other for the younger adult women. These classes have started off in a fine way.

Sunday, January 27, was designed

FRUIT TREES

Closing out three-year-old Apple Trees at 25 cents each. Three year old Pear Trees 50 cents. Fine stock of Wipe Plum Trees. Finest Plums grown South. Price list free.

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nated as Enlargement Day, with the goal for that day 300 in attendance. The goal was not reached, but the attendance was 277, the largest in many years, and a fine spirit of interest and enthusiasm was manifested.

Beginning Monday night, January 21, and running through Friday night, Mr. Williams taught Build-a Standard Sunday School, by Flake. In spite of the severe cold weather that prevailed, the average attendance upon the classes was about 45, and 41 completed the course, taking the examination on the book. All were delighted with Mr. Williams' teaching, and his splendid constructive work among us is deeply appreciated.

We are now making some changes in our building, in order to accommodate the enlarged Sunday school.

—Wm. Lowrey Compere.

"Daddy, I don't think mother knows much about raising children," said little four-year-old Mary Jane. "What makes you think so?" asked the father.

"Well," said the little girl, "she makes me go to bed when I'm wide awake and makes me get up when I'm awfully sleepy."—Ex.

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The bliss for which men sigh.
Tis not the whole of life to live,
Nor all of death to die.

Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years,
And all that life is love.

Magee Intermediates Receive Bible Readers' Certificates

Six members of the Intermediate B. Y. P. U. of the Magee church have just been awarded the certificate and one seal for faithfully keeping up their daily Bible readings for two years. For some reason the request was not made at the close of the first year, so the awards for two years are granted at this time. Hazleleen Myers, Lucille May, Ollie Grace Stephens, Clifton Duckworth and Earlene Grubbs are the young people to whom the awards go and Mrs. Roy Jones is the leader of this splendid union. Congratulations.

Hinds-Warren Associational B.T.U. Holds Meeting With Varied Program at Brownsville

A different program was the one held by the Hinds-Warren Associational B. T. U. in its last meeting which was with the Brownsville church. After a helpful devotional, interesting business session at which the banners were awarded—Attendance to Griffith Memorial, Jackson; B. A. U. to Griffith Memorial; Senior to Utica; Intermediate to Bowmar Avenue, Vicksburg; and Junior to Utica. Special music by Hillman College representatives; a talk on what the new term B. T. U. means and includes. The crowd was divided into two sections: the Juniors and Intermediates going with the Associational Leader to a room for special conference on the work, and the Seniors and Adults meeting under the leadership of Director Tate. The Hundred Thousand Club was discussed in the Senior-Adult conference and a splendid talk on "Some Characteristics of a Baptist Church," concluded the program. 180 were counted, not including visitors and those outside the building. The next meeting will be held with the Utica church the first Sunday afternoon in April.

Pontotoc County B. T. U. Conference, Ecu Baptist Church, Sunday, January 6th, 2:30 O'clock.

TOPIC: "B.Y.P.U. BENEFITS."

Song.

Song.

Devotional Scripture—Ecu.

Song.

I. The B. Y. P. U. as a Developer of the Individual—Longview.

II. The B. Y. P. U. Develops the Devotional Life—Toxish.

III. Special Song—Springville.

IV. The Aim of the B. Y. P. U.—New Prospect.

V. What the B. Y. P. U. Means to Me, (by a Junior)—Cherry Creek.

VI. The Best B. Y. P. U. I Ever Attended—Thaxton.

VII. The Calendar of Activities for 1935—Pontotoc.

VIII. The Benefits of the County B. T. U., (by the President)—Zion.

Song.

Business.

Benediction.

Mt. Olive Adds Story Hour and B. A. U.

We are happy to have a report from Dr. Bryan Simmons telling of the progress their Baptist Training Union is making. It was the pleasure of the State Secretary to spend a few days with them in December for some conferences; since then the B. A. U. has been perfected and the Story Hour has been added. Now they have the full graded work, with Story Hour, Junior, Intermediate and Senior B. Y. P. U.'s and a B. A. U. with an enrollment of 103, with a good attendance each Sunday.

Biloxi B.Y.P.U. Has Chinese Social "While Dr. and Mrs. George W. Leavell were with us in a Church School of Missions recently, the Leaveller B. Y. P. U. and some of its "Alumni" entertained at a Chinese dinner at the home of Pastor and Mrs. G. C. Hodge. The menu was mostly Chinese and was served in numerous small dishes, Chinese style. Chopsticks were the only implements allowed for eating and many became surprisingly adept at using them, none going away hungry. There were about 30 present." We are happy to have this news item sent in by Mrs. G. C. Hodge. We are sure this was a most interesting dinner.

Story Hour Leaders will be interested to know that special material for the Story Hour program will be given in the monthly Baptist Training Union Magazine beginning with the May issue.

Marion County Associational B.T.U. Meet With Foxworth, Using Subject, "The B.T.U. and the Church"

The regular meeting of the Marion County Associational B. T. U. was held with the Foxworth church. The subject of the program was "The B. T. U. and the Church." The meeting began at two o'clock in the afternoon with song service and devotional. Following this the crowd was divided into four groups, meeting simultaneously for about 30 minutes. The Juniors had Mrs. Johnson as their leader; the Intermediates had Mr. Johnnie Evans to lead them; Mr. Jim Hitt met with the Seniors, and Mr. Newson and Mr. Williams met with the

Adults. A joint session was then held with Bro. Jordan bringing a message, "What the B. T. U. Means to the Church." Miss Fern Langston brought a message using the subject, "What the B. T. U. Means to Me Spiritually," and Miss Grace Watts spoke, using for her subject, "What the B. T. U. Means to Me Socially." Special music, then Mr. Newsom, the Associational Director, introduced several activities planned for the new quarter. Miss Sue Pittman brought a message on "What the B. T. U. Means to Me In Regard to Opportunities for Service," and Bro. Mark Lowry spoke of the Hundred Thousand Club. The meeting was adjourned after awarding the banners. It was a good meeting and marked the progress of the organization.

RESOLUTIONS

Frank L. Fox, aged 75 years, fell asleep January 25, 1935. Funeral services, which were held at his home in Crenshaw, Mississippi, were conducted by Rev. S. B. Cooper of Sardis, assisted by Rev. Sharp of Crenshaw Methodist Church. A host of friends kept vigil with the family in their sorrow and filled the home at the funeral service. The high esteem in which brother Fox was held and the tender sympathy for the bereaved family were attended by the profusion of beautiful flowers.

Brother Fox was a charter member and a deacon of the Crenshaw Baptist Church. It was largely through his interest that the church was built.

Whereas, God in His infinite wisdom has called to his eternal reward our beloved friend;

Be it Resolved—

First: That the Crenshaw Baptist Church has lost one of its loyal members.

Second: That in the passing of our brother from this world to a home where he will ever stand in the sunshine of God's eternal love, that we bow in humble submission to an all-wise Father knowing that He doeth all things well, praying for His blessings upon the loved ones left behind.

Third: That we record in our church minutes the loss we so keenly feel, that a copy be sent to the family, and that a copy be sent to the Baptist Record.

Mrs. A. L. Fitzgerald,
Mrs. Fred Barham,
Committee.

The list of prize winners at a recent picnic read:

"Mrs. Smith won the ladies' rolling pin throwing contest by hurling a pin seventy-five feet.

"Mr. Smith won the hundred yard dash."—Ex.

DO YOU NEED PEP?



Mrs. R. H. Hanner of 2910 Norwich St., Brunswick, Ga., said: "I started taking Dr. Pierce's Golden Medical Discovery because my system lacked strength and I thought this tonic would build me up. I took one bottle and soon felt myself growing stronger—I gained in every way." New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. All druggists. Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

"Baby Cory coughed night after night," writes Mrs. F. H. Cook, Verona, New Jersey. "Doctor said, 'Pertussin!' 2 days later her cough was gone."



2 Days of "Moist-Throat" Method stopped baby's COUGH!

Famous extract of medicinal herb stimulates throat's moisture glands

NATURE put thousands of tiny lubricating glands in your throat and bronchial tubes to keep them moist. When you catch cold, these glands clog, throat dries, phlegm thickens and sticks... tickles. You cough! PERTUSSIN clears up the clogged moisture glands that cause dry throat. Phlegm is loosened. Relief! Pertussin is safe for old and young. Contains no harsh or injurious drugs. Will not upset the stomach. Keep a bottle at hand — always.



GLANDS HERE CLOG—
THROAT DRIES—
WHEN YOU CATCH COLD,
THEN COUGHING STARTS!

PERTUSSIN

Tastes good, acts quickly and safely

Puzzled

The portrait painter approached the old villager and offered him some money if he would allow him to paint his features. Old Ben hesitated and then shook his head.

"It's money easily earned," prompted the artist.

"Oi know that sur," replied Ben, thoughtfully stroking his whiskers. "But Oi were just think how Oi should get the paint off afterwards."—Person's.

Why Go to School?

"Can you read the bottom line?" inquired the optician.

"No suh," said the Negro customer.

"These glasses will fix you so that you can read it."

The Negro brightened up at this. "Dat's more'n I expected, boss," he said. "An eddication and a pair ob glasses all for one dollar. I nebber learned to read."

How To Quickly Soothe Nerves And Ease Headache

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

"YE SHALL BE WITNESSES"

Just before our Lord ascended to the right-hand of the Father He told His disciples: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses," etc.

It is true that the disciples whom He appointed to be apostles, were eye witnesses for Him; of His life, His miracles, His sufferings, His death, and the fact of His resurrection and ascension to the right-hand of the Father in heaven: but remember, He said to Thomas: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (Jno. 21:29).

We belong to that class who have not seen him through our physical eyes, but have seen Him through an eye of faith, and He calls us "blessed."

And, indeed we are happy, and we also have the happy privilege of witnessing for Him. What is required of a witness before His testimony is accredited? Go to the circuit courts of your county, and listen to the judge on the bench when he instructs the witnesses to testify to what they know; not what they think, or what they believe but what they KNOW.

Now, that is very important, for no man has any business trying to be a witness for the Lord Jesus Christ who is himself uncertain about Him.

Job said: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." (Job 19:25).

The Apostle Paul said: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (II Tim. 1:12).

The Apostle John wrote: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (I John 5:13).

The passage may be paraphrased thus: "The evidence that I have set before you, gives you the privilege of knowing that you have eternal life, when you know that you have believed on the name of the Son of God." I was very much impressed with Bro. R. L. Breland's testimony. When he was a lad of 15 years, he left his plow, went out into the woods, threw himself prostrate on the ground, before the Lord and there trusted in Him, came away knowing his Lord. Bro. Breland makes a good witness. A few times in my life I have heard the testimony from those who are frank to say: "I do not know when I was converted; I have never had a definite experience of grace that others tell about, but I grew up in a Christian family, under Christian influence and cannot tell when I was saved."

Now, that may do for others, but not for me. That kind of testimony does not please the "Judge of all the earth," and it does not have the force and power like that of one who KNOWS.

Our Lord said on one occasion: "I am the bread of life: he that

cometh to me shall never hunger; and he that believeth on me shall never thirst." (Jno. 6:35).

Like Bro. Breland; a long time ago when I was a boy of only 14 years, I heard the call, and came unto Him and committed unto Him the care and keeping of my soul; and I am happy to say, that from that day until this day, I have never hungered nor thirsted for salvation. I know that He saved me that day, and I am persuaded that He is able to keep that which I committed unto Him against that day.

Every witness should KNOW.

J. E. Heath,

Winona, Miss.

PIKE COUNTY BAPTIST SUNDAY SCHOOL CONVENTION

The Baptist Sunday School Convention of Pike County met at Navilla Baptist Church Sunday afternoon, Jan. 20th, and a splendid program on "Temperance" was heard by a large crowd.

County Superintendent S. S. Simmons, read several passages from the Bible showing that God warns against the use of wines and other intoxicating drinks, and that it is the duty of Christians to fight this evil.

Bro. H. A. Scott, from Tylertown made a very impressive talk, showing the harm of beer on the individual.

President J. M. Kenna, of Southwest Junior College, showed the harm of beer and other intoxicating liquors to education.

Dr. L. A. Welch, from Tylertown, gave some very instructive information on how beer was eliminated in Walthall County.

Several splendid three-minute talks were made by others present pledging their cooperation in the campaign to rid the county of beer.

The convention voted to let the collection at this meeting be used in the campaign to make the selling of beer illegal in Pike County. A large number of people from various sections of the county signified their willingness to carry petitions around in their neighborhoods asking the board of supervisors to call a special election to give the citizens a chance to vote beer out. If the enthusiasm of the people who attended this meeting is any index, legal beer in Pike will go the way it has in Walthall, Amite, George and other counties.

Sincerely,

J. A. Terrell, Sec.

THIRTY-EIGHT YEARS

At our Southeast Mississippi Conference at Laurel in December I was present. They asked me to bring to them in our January meeting my thirty-eight years' work with my people. At our meeting the 21st of January, when I brought the record of my work, they voted for me to have it published in the Baptist Record as I brought it to them, and I gladly give it below:



PARKER'S HAIR BALM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
40c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

"I was converted at Coldwater Church in August 1888 after I was married in February. I was baptized by L. J. Caughman, was elected clerk of the church in 1889 and served eight years; was liberated to preach July 4, 1896; and was ordained to the ministry June 6, 1897. Good Hope Church called me and called for my ordination. I was ordained at Goodwater by Rev. James Hitt, G. W. Rainer, L. J. Caughman, H. F. Husbands, C. J. Tullos, and N. W. Westbrooks. I have pastored 42 churches and have given 346 years' service to these churches I have pastored. I have averaged a church a year in my ministry.

I traveled 17 years horse back and in buggy. I have been driving cars the last 20 years; have worn out 13 cars, averaging 40,000 miles each, making 520,000 miles, or 21 times around the world; have never had a wreck nor killed anything but two chickens and three quinea chickens. I always carry with me a cable, shovel, axe, boots and flashlight to get out and help others out.

Thirty-six preachers I have baptized in my work, organized 18 churches, helped ordain 49 preachers and 102 deacons, preached 13,122 sermons, baptized 4,013 people, buried 1,181 people and married 3,331 couples."

D. W. Moulder.

CENTRAL MISSISSIPPI PREACHERS' CONFERENCE

To Be Held at the First Baptist Church, Jackson, Miss., Monday, February 11, 1935

10:00—Devotional — Rev. M. A. Davis, Harpersville, Miss.

10:15—How I Find Time to Prepare My Sermons—Dr. B. H. Lovelace, Clinton, Miss.

10:35—How I Meet My Church Financial Problems—Dr. W. H. Morgan, Vicksburg, Miss.

10:55—Let Us Build a Sermon—

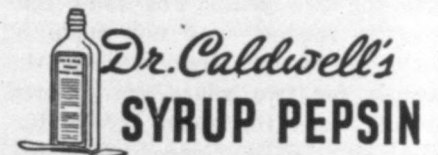
The "liquid test"

...it ENDS bowel worries for many people

This is a test that tells you whether the system needs a *cathartic change*. If you have constant sluggish spells or bilious attacks, and laxatives seem to make things worse, it would be wise to try this:

Stop all use of any laxative that does not encourage variation from a "fixed dose" (which may be entirely too large a dose for your individual need). Use instead, a *liquid* laxative that you can measure and regulate as to dose. As necessary to repeat, *take smaller doses*, less and less often, until the bowels are moving without any help at all.

Doctors use liquid laxatives, and a properly prepared liquid laxative, containing natural laxative agents like senna and cascara is a joy and a comfort; a real help in establishing regularity. Ask your doctor about this! (Doctors use liquid laxatives.) You can get Dr. Caldwell's Syrup Pepsin, which is a most dependable liquid laxative, at any drug store.



Led by Dr. L. B. Campbell, Canton, Miss.

11:15—Song and Prayer.

11:30—Winter Time Evangelism—

Rev. L. W. Ferrell, Jackson, Miss.

11:50—Ministerial Ethics — Rev.

Owen Williams, Utica, Miss.

12:10—Discussion.

12:30—Noon Recess.

1:30 — Two-Minute Reports by

Pastors.

2:00—Bible Study—Dr. M. O.

Patterson, Clinton, Miss.

Program Committee:

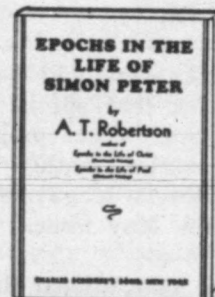
L. B. Campbell

O. P. Moore

T. W. Talkington

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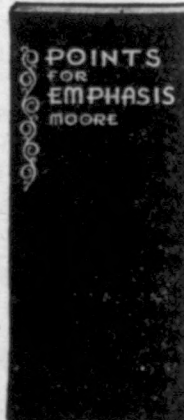
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POINTS FOR EMPHASIS . . . 35 Cts.

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Clear and forceful and full of spiritual insight. Very handy and practical. Conveniently fits your vest pocket. and for this reason has developed popularity among those who travel. Quantity prices make it available to every organization. 25 copies, \$8.00; 50, \$15.50; 100, \$26.25. Carriage extra. Single, 35 cents, postpaid.

**BAPTIST BOOK STORE**

500 East Capitol St.

Jackson, Miss.

ARE ALL THE WORKS OF CHRISTIAN WORKERS ACCEPTABLE TO THE LORD?

Rev. Clarence Palmer,
Iuka, Miss.

We are confident that we express the consensus of opinion when we assert that most Christians are doing too little for the Lord quantitatively speaking. But the more serious question is not the quantity but the quality of our works for the Lord. We are divinely commanded to present our bodies a living sacrifice acceptable unto God. The acceptability of our Christian labors is determined and pre-determined by those motives that prompt us in the performance of those deeds, because the moral worth of our actions is dependent upon the producing motive. A number of secondary motives may enter into our Christian ministrations but we would do wisely to bear in mind that God is appraising our good works by the actuating purpose behind those activities. The bitter accusation and denunciation was made against the Pharisees by Jesus who said, "This people honoreth me with their lips but their heart is far from me." Lip service but not heart service. We do not contend for a literal interpretation of the Biblical injunction, "Let not thy left hand know what thy right hand doeth," for we are likewise commanded to let our lights shine. However, the letting of our lights shine should be designed to glorify God and not ourselves. Some one has prudently said that the purpose of advertising is to create a desire for. Giving publicity to one's work is indeed pleasing to the Lord on the condition only that it is given to create a desire for God. In the final analysis, the one motive that makes our works acceptable to the Lord is expressed in the word love. In that memorable 13th chapter of Corinthians, Paul speaks in terms of certitude and in tone of authority that if love is not the prompting factor in our Christian sacrifices, we are nothing and we have done nothing. There is in all probability an aching emptiness in much of our ministry because there is a lack of love in our hearts. The wise teacher admonished us not to do our alms before men to be seen of them.

Humanly speaking, the Lord is evidently sick and tired of show and competition in the Christian religion. There is too much rivalry, not only between the different denominations, but also within the same denomination, even between neighboring churches of the same faith. Our business as Christians is not to compete but to cooperate with those of the same faith and order. Friendly rivalry is not a sin but if it is the primary purpose of our services to God, then it becomes a wrong. If we worked for God because we love Him, there would be less comparing our works with those of other Christian workers or churches.

There is an eminent danger of us preachers becoming too professional in the gospel ministry. Emphatically, we ought to feel that preaching is our life's vocation;

however, we should not let the sense of the profession of the gospel ministry usurp the place of consecrated, sacrificial and loving service. It is not presumptuous to say that if we preachers felt that divine, impelling and constraining urgency to preach like him who said, "Woe is me if I preach not the gospel," there would be more mission work done in the destitute places here at home. As a matter of fact, there would be less unemployed preachers. They might not have a pastorate but they would create or rather discover fields of labor which are white unto harvest and where the laborers are few.

Then, too, there is a possibility of our working for the Master for pay. God's word says that the laborer is worthy of his hire and they that preach the gospel shall live of the gospel; yet the money matters should be a subordinate and not the primary cause of our devotion to His cause.

Furthermore, people can do things for the church and not for the Lord, forgetting or ignoring the fact that the church is the divine trustee and custodian of God's word and is the one divinely commissioned institution to win lost souls to Christ. For His sake, do not put churchanity before Christianity.

When the prophet Isaiah was in the temple after the death of King Uzziah, he had a vision of God, a vision of his sins and then there was a collapse of himself when he said "Woe is me." We are thinking that before some of our benevolent and Christian works are acceptable to Him, there must be not only a vision of God, a vision of ourselves but also a collapse of self.

As a Christian worker, are your works acceptable to God?

PEARL RIVER

Pearl River County Sunday School Association met with Juniper Grove Baptist Church at its regular meeting January 20, 1935.

No, we did not have 264 at the meeting, but we did have enough PEP, SPICE and GINGER to make it up.

The meeting opened with some peppy songs from the Camp Rowlands Sunday school, and kept on through most of the program, up to the election of officers, and that was done with much patience, possibly long suffering, as the old officers were elected for the next year (1935).

Rev. S. P. Powell, who had charge of the election, put in nomination Mr. T. M. Stokes for the county superintendency, and it resulted in Mr. Stokes' election. Other nominations were before the house for general officers, but they were willing to give us another chance.

By motion of Rev. W. L. Halcomb the group superintendents that labored with us for the organization of the county was re-elected, and a committee will be named soon to report at our next meeting the names of some one to serve the other groups, such meeting to be held the third Sunday in February at Zion Hill just east of McNeill, Miss.

Other things that looked good were those school buses coming as far as Picayune and Caesar, loaded to their full capacity with enthusiastic Sunday school workers.

Our Representation

Bethel	1
Carriere	6
Crane Creek	1
Derby	3
Fords Creek	0
Goodyear	6
Harmony	0
Henley Field	1
Juniper Grove	34
Oak Hill	0
Picayune	39
Pine Grove	5
Poplarville	1
Palestine	0
Rowlands	37
Spring Hill	0
Steep Hollow	0
Union	30
White Sand	0
West Union	0
Zion Hill	0
Cedar Grove	2
Roseland Park	1

Pastors 5, Superintendents 6, General Secretaries 6, Class Officers and Teachers 42.

Date of next meeting, February 17th. Place, Zion Hill. Where, 3 miles east of McNeill.

B. F. Smith, Secty.

NEGRO EDUCATION From Commission on Interracial Relations

The conditions of Negro public education in the South challenge both justice and enlightened self-interest, according to a sixteen-page report on this subject just published by the Commission on Interracial Cooperation, with headquarters in the Standard Building, Atlanta. Quoting a mass of facts and figures from the records of the several Southern state departments of education, the report alleges that the following conditions are almost universal:

1. Glaring discrimination against Negro children in the expenditure of public funds, the inequality running in some states as high as six and eight to one, and in many counties as high as ten, twenty, and thirty to one.
2. Diversion to white schools of vast sums of state funds sent down to the several counties for the education of Negro children. The total so diverted, according to the statement, runs into millions of dollars a year.
3. Hopeless inferiority of Negro school buildings and equipment, which average less than one-tenth



CAPUDINE
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CAPUDINE contains several ingredients which act together to give quicker relief. Also for pains due to fresh colds, neuralgia, and for muscular and joint aches. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

MUSCULAR RHEUMATIC PAINS

It takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the pain and congestion when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

Even better results than the old-fashioned mustard plaster. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



as adequate as those provided for white children.

4. Shorter terms, poorly paid teachers, lack of consolidated schools, and absence of effort to compel attendance.

5. Many Negro children get no education at all, multitudes never get beyond the second or third grade, and in certain states only one in five hundred finishes high school.

These conditions, the report holds, are not only unfair to Negro children, but short-sighted as well, since society necessarily suffers from the resulting ignorance and inefficiency. Religious leaders and other public spirited citizens are urged to look into the conditions in their respective communities, with a view to their improvement if needed. The commission offers to send a copy of the report without charge to any one requesting it.

Motorist (laden with flowers and other spoils from country side): "Can we take this road back to the city?"

Farmer: "Well, you might as well while you're at it."—Christian Science Monitor.

"And when Mrs. Gubbins sez you wasn't no lidy, wot did yer say?"

"I sez, 'Two negatives means an infirmity,' and I knocks 'er down. She is now in the 'orspital.'—Ex.

EASY TO RAISE MONEY for your Favorite Organization

40,000 organizations have raised much needed funds through the sale of Gottschalk's Metal Sponge. Our liberal co-operative plan will make it easy to obtain the money necessary to carry on your work.

Gottschalk's Metal Sponge is known to the housewife from coast to coast. It cleans and scouring pots and pans twice as fast with half the effort. Keeps the hands dainty and white. This year, two new items will add materially to your profits—Kitchen Jewel and Hand-L-Mop. They sell on sight and repeat. Write for our liberal money-making plan.

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John W. Gottschalk, Pres.
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B. S. U. Department

B. S. U. Work at S. T. C.

The B. S. U. began the new year by taking an every member canvass in the B. Y. P. U. An amount of \$7.50 was pledged monthly to the B. S. U. budget. So far the pledges are being kept paid up to date.

January the twentieth was set aside by the council as Church Relationship Day, and Tag Day. The students were given colored tags, reading thus: "I went to Church, Did You?" which was worn the remainder of the day. There were a total of eleven students who united with the local churches on this day.

During the month of January special conferences were held during the chapel period from 10:00 to 10:30 in the B. S. U. room. The purpose of the meetings was to discuss problems in the Sunday school and B. Y. P. U.

"The time turned backward for the Lowrey B. Y. P. U." last Friday night, January 25, was held in the B. S. U. room, as each member came dressed in their children's apparel and played children's games. The party was climaxed by serving red lemonade, stick candy and chewing gum.

Myrtle Satten, Reporter
for B.S.U., S.T.C.
Hattiesburg, Miss.

Blue Mountain College

Mrs. Jerry Lambdin and Mr. Frank Leavell are teaching study courses at Blue Mountain College this week. Mrs. Lambdin is teaching the book, CHRISTIAN LEADERSHIP, while Mr. Leavell is leading a discussion group in STUDENT PROBLEMS. Great enthusiasm for these classes is being evinced by the large groups of students attending them.

The beginning of each new semester ushers in new officers in the various organizations on the campus. New officers in Y. W. A., B. Y. P. U., and Sunday school have recently been elected.

The Y. W. A. circle leaders are: Mary Dale, Prentiss; Mary Lou Curry, Eupora; Rowena Gunter, Sallis; Georgia Mae Ogburn, Meridian; Elaine Coleman, West Point; Christine Brister, West Helena, Arkansas; and Rita Martin, Benton.

The B. Y. P. U. presidents are: Helen Eubanks, Sallis; Ruth Kirk, Grenada; Ethlyn Burt, Memphis, Tennessee; Georgia Mae Ogburn, Meridian; and Christine Brister, West Helena, Arkansas.

Those elected as Sunday school presidents are: Louise Ivy, Louisville; Anne Ford Smith, Magee; Eileen Stubblefield, Houston; Ruth Huff, Forest; and Juanita Creech, Mansfield, Louisiana.

Clarke College

The Ministerial Association of Clarke College met Monday night, Jan. 14. The devotional was read by Rev. Homer Robertson with comments. After the devotional the election of officers was in order. The following were elected:

Book Briefs

FROM THE UPPER ROOM TO THE EMPTY TOMB—Wm. Evans, \$2.04.

In this rich exposition of the Scriptures which record the events so dear to the heart of Christianity, every situation arising from those crowded last hours of the life of the life of our Lord is discussed and the Scripture references from the Passover to the Resurrection are arranged in their logical and chronological sequence.

WHIPPING POST THEOLOGY, Dr. W. E. Biederwolf, \$1.53.

The author takes to task the grossly perverted emphasis which is placed upon Divine Healing. In a constructive and lucid way he sets forth what he believes Scripture really does say on the matter. The book is logical and sane throughout, based on Scripture, and will prove a source of interest in the subject.

HEART THROBS—J. M. Chaple, \$1.02.

This collection of short poems, essays, anecdotes and stories was gleaned from a vast mass of contributions which appealed with unusual force to the affections, hopes, experience, fancy, judgment, or interests of each sender. Every one is the chosen treasure of a human heart—those things which appealed to others may find the same response in your heart and mind.

Order from the Baptist Book Store, Jackson, Miss.

"IF A MAN DIE SHALL HE LIVE AGAIN?"

This question propounded by patient Job more than three thousand years ago has, all down the ages since his time, claimed the attention of many of the learned and gifted minds of earth.

Many in their investigations of the subject have dared to deny the immortality of the soul, claiming that death is just annihilation, an endless sleep from which there is no awakening. But if this be true, if when the breath leaves this body and our form is laid away in the tomb, we shall then moulder into our original elements and be no more, life would indeed be a mockery and death a curse.

"If all our hopes and all our fears
Were prisoned in life's narrow bound;

If travelers through this vale of tears

We saw no better life beyond,
Oh what could check the rising sigh?

What earthly thing could pleasure give?

W. L. Sewell, re-elected as President; J. R. Davis, Vice-President; Homer Robertson, Secretary and Treasurer; D. B. Smith, Chorister; J. E. Wills, head of the Bible Department, was elected as Critic.

We have 13 members and also several honorary members. We are looking forward to a good year this semester.

Hugh Brown, Reporter.

Oh! who would venture then to die?
Oh! who would then endure to live?"

But man shall live again. Not, only does Revelation declare this fact, but nature in all her works is ever whispering the words, "Man, thou shalt never die."

The seasons, as they come and go, seem to say "There is no death." Just now our land is shrouded in the gloom of winter. The melancholy winds sigh a sad requiem through the leafless branches of the trees; the flowers are dead, the birds have ceased their singing and all nature has put on the somber hue of death. But we know that in a little while the earth will burst forth into indescribable beauty and we'll exclaim, "What a glorious resurrection!" Yet it is not more glorious than ours will be if we are as fortunate as to have part in the first resurrection.

The dying testimony of thousands of Christians proves that man shall live again.

Our own cravings after immortality prove that we were born for a higher destiny than that of earth. The soul is continually longing for something higher, nobler, sublimer than it has ever realized or can realize here, and only a belief in immortality can satisfy it.

Yes, man shall live again. Nature through all her works points to this fact; the dying testimony of Christians demonstrates it; the aspirations of the soul prove man's immortality, and Divine Revelation declares: "Thy dead men shall live; Awake and sing ye that dwell in dust: for thy dew is as the dew of herbs and the earth shall cast out her dead." And again, "As in Adam all die, even so in Christ shall all be made alive."

It has ever been a question of deep interest whether this body in which the soul now resides is to be its final dwelling place or whether another body, more glorious, will be given it. The apostle Paul in

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L. S. SALES COMPANY
ASHEBORO, N. C.

HEALING HUMANITY'S HURT

Report for the year 1934

33,215 Days of Service Given 6,946 Persons;
9,560 Free Days Given 1,940 Persons;
\$31,378.32 was the cost of free work;
\$29,500.00 was paid on capital debt;
\$23,393.56 was paid for interest;
\$19,184.28 was received from the Cooperative Program, including the Hundred Thousand Club;
All operating expenses were paid;
All maturing bonds and interest paid when due.
Every year our debt becomes smaller and our payments larger.
We are grateful to the brotherhood and to God.

SOUTHERN BAPTIST HOSPITAL

LOUIS J. BRISTOW,
Superintendent
New Orleans, Louisiana

Communion Ware of Quality
Best Materials
FINEST
WORKMANSHIP
ALUMINUM or
SILVER PLATE
Individual Glasses
Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Dept. E 1701-1703 Chestnut Street, Philadelphia, Pa.

explaining this, compares the dead body to a seed which, when sown in the earth appears lifeless, but after remaining in the ground, a while it bursts its grave and springs forth a beautiful plant so unlike its former self that were it not such a common occurrence, we could not believe it was the same seed which was put into the ground.

The resurrection of the human body has also been likened to the transformation of a caterpillar to a butterfly which through all its mutations remains the same existing self. So the human body will remain the same existing self and will one day burst forth into unfading beauty with new faculties and an imperishable vitality.

Georgia Dees Phillips,
Shubuta, Miss.

B.T.U. ATTENDANCE FEB. 3

Jackson, First Church	175
Jackson, Calvary Church	135
Jackson, Grif. Mem. Church	252
Jackson, Davis Mem. Church	236
Jackson, Parkway Church	90
Jackson, Northside Church	25
Columbus, First Church	204
Quitman, First Church	97
Clarksdale Baptist Church	158
Morton Baptist Church	51
Springfield Baptist Church	63
Skene Baptist Church	54

Soph.: "Dad, you are a lucky man."

Father: "How is that?"

Soph.: "You won't have to buy me any school books this year. I'm taking all of last year's work over again."—Ex.

Cotton Yarns: For knitting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Travora Mills, Inc., York, S. C.